XVII. 96. 19

THE ESSAYES OR, COVNSELS,

CIVILL *and* MORALL:

OF

FRANCIS Lo. *VERULAM*,

VISCOVNT St. ALBAN.

WITH

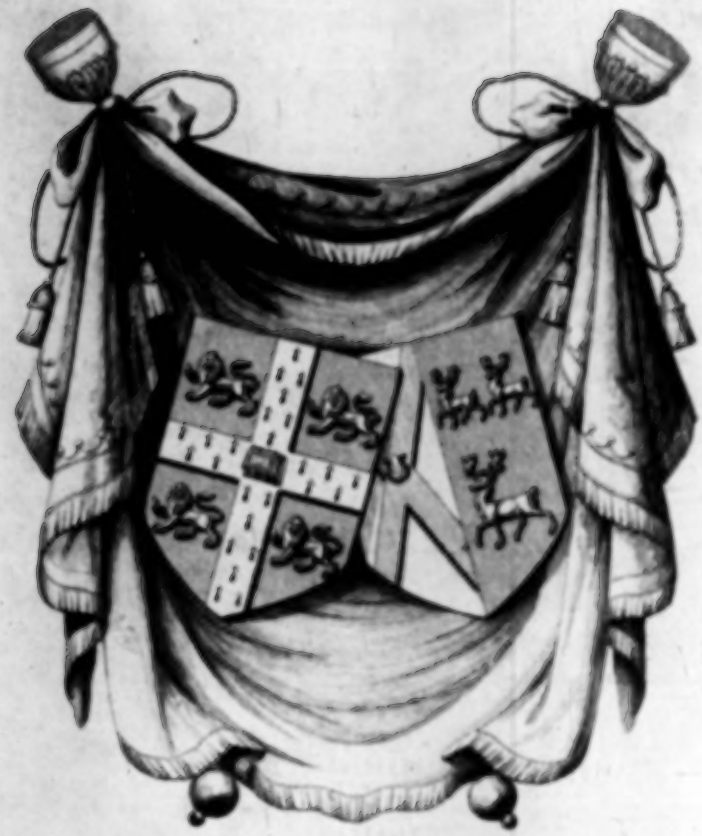
A Table of the Colours, or Apparances of GOOD and EVILL, and their Degrees, as places of Perſwaſion, and Diſſwaſion, and their ſeverall Fallaxes, and the Elenches of them.

Newly enlarged.

LONDON,
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Academiæ Cantabrigiensis
Liber.

TO THE RIGHT HONOVRABLE MY VERY GOOD Lo. THE DVKE of *Buckingham* his *Grace*, Lo.

High *Admirall* of *England*.

EXCELLENT Lo.

SALOMON saies; *A good Name is as a precious oyntment*; And I assure my self, such will your *Graces* Name be with Posteritie. For your Fortune and Merit

both have been Eminent. And you have planted Things, that are like to last. I do now publish my *Essayes*; which of all my other workes have been most Currant: For that, as it seemes, they come home to Mens Businesse and Bosomes. I have enlarged them, both in Number and Weight; So that they are indeed a new Worke. I thought it therefore agreeable to my Affection, and Obligation to your *Grace*, to prefix your Name before them, both in English, and in Latine. For I do conceive, that the Latine Volume of them, (being in the Universall Language) may last, as long as Bookes last. My *Instauration*, I dedicated to the *King*: My *Historie* of

HENRY

HENRY *the ſeventh*, (which I have now alſo tranſlated into Latine) and my *Portions* of *Naturall Hiſtorie* to the *Prince*. And theſe I dedicate to your *Grace*; Being of the beſt Fruits, that by the good Encreaſe, which *God* gives to my pen and labours, I could yeeld *God* leade your *Grace* by the Hand.

Your Graces moſt Obliged and faithfull Servant,

FR. S^t. ALBAN.

Of Truth.

I.



HAT is *Truth*; ſaid jeſting *Pilate*; And would not ſtay for an Anſwer. Certainly there be that delight in Giddineſſe; And count it a Bondage, to fix a Beleefe; Affecting Free-will in Thinking, as well as in acting. And though the Sects of Philoſophers of that Kind be gone, yet there remaine certaine diſcourſing wits, which are of the ſame veines, though there be not ſo much Bloud in them, as was in thoſe of the Ancients. But it is not only the Difficulty, and Labour, which Men take

in finding out of *Truth*; Nor againe, that when it is found, it imposeth upon Mens thoughts; that doth bring *Lies* in favour: But a naturall, though corrupt Love, of the *Lie* it selfe. One of the later Schoole of the Grecians, examineth the matter, and is at a stand, to thinke what should be in it, that Men should love *Lies*; Where neither they make for Pleasure, as with Poets; nor for Advantage, as with the Merchant; but for the *Lies* sake. But I cannot tell: This same *Truth*, is a Naked, and Open day-light that doth not shew, the Masques, and Mummuries, and Triumphs of the World, halfe so Stately, and daintily, as Candle-lights. *Truth* may perhaps come to the price of a Pearle, that sheweth best by day: But it will not rise, to the price of a Diamond, or Carbuncle, that sheweth best in varied lights. A mixture of a *Lie* doth ever adde pleasure. Doth any Man doubt, that if there were taken out of Mens Minds, Vain Opinions, Flattering Hopes, False valuations, Imaginations as one would, and the like; but it would leave

the

the Minds, of a Number of Men, poore ſhrunken Things; full of Melancholy, and Indiſpoſition, and unpleaſing to themſelves: One of the Fathers, in great Severity, called Poeſie, *Vinum Dæmonum*; becauſe it filleth the Imagination, and yet it is, but with the ſhadow of a *Lie*. But it is not the *Lie*, that paſſeth through the Mind, but the *Lie* that ſinketh in, and ſetleth in it, that doth the hurt, ſuch as we ſpake of before. But how ſoever theſe things are thus, in Mens depraved Judgements, and Affections, yet *Truth*, which only doth judge it ſelfe, teacheth, that the Inquiry of *Truth*, which is the Love-making, or Wooing of it; The knowledge of *Truth*, which is the preſence of it; and the Beleefe of *Truth*, which is the Enjoying of it; is the Soveraigne good of humane Nature. The firſt Creature of God, in the workes of the Dayes, was the Light of the Senſe; The laſt, was the Light of Reaſon, And his Sabbath Worke, ever ſince, is the Illumination of his Spirit. Firſt he breathed Light, upon the Face, of the Matter or

Chaos; Then he breathed Light, into the Face of Man; and still he breatheth and inspireth Light, into the Face of his Chosen. The Poet, that beautified the Sect, that was otherwise inferiour to the rest, saith yet excellently well: *It is a pleasure to stand upon the shore, and to see ships tost upon the Sea: A pleasure to stand in the window of a Castle, and to see a Battaile, and the Adventures thereof, below: But no pleasure is comparable, to the standing, upon the vantage ground of Truth*: (A hill not to be commanded, and where the Ayre is alwaies cleare and serene:) *And to see the Errours, and Wandrings, and Mists and Tempests, in the vale below*: So alwaies, that this prospect, be with Pitty, and not with Swelling, or Pride. Certainly, it is Heaven upon Earth, to have a Mans Minde Move in Charity, Rest in Providence, and Turn upon the Poles of *Truth*.

To passe from Theologicall, and Philosophicall *Truth*, to the *Truth* of civill Businesse; It will be acknowledged, even by those, that practise it not, that cleare and

Round

plaine dealing is a honour to a man & honesty it shall give a grace.

Round dealing, is the Honour of Mans Nature; And that Mixture of Falſhood, is like Allay in Coyne of Gold and Silver; which may make the Metall worke the better, but it embaſeth it. For theſe winding, and crooked courſes, are the Goings of the Serpent; which goeth baſely upon the belly, and not upon the Feet. There is no Vice that doth ſo cover a Man with Shame, as to be found falſe, and perfidious. And therefore *Mountaigny* ſaith prettily, when he enquired the reaſon, why the word of the *Lie*, ſhould be ſuch a Diſgrace, and ſuch an odious Charge? Saith he, *If it be well weighed, To ſay that a Man lieth, is as much to ſay, as that he is braue towards God, and a coward towards Men.* For a *Lie* faces God, and ſhrinkes from Man. Surely the wickedneſſe of Falſhood, and breach of Faith, cānot poſſibly be ſo highly expreſſed, as in that it ſhall be the laſt Peale, to call the Judgements of God, upon the Generations of Men, it being foretold, that when Chriſt commeth, *He ſhall not finde Faith upon the Earth.*

II. Of Death.

MEn feare *Death*, as Children feare to goe in the darke: And as that Naturall Feare in Children, is increased with Tales, so is the other. Certainely, the Contemplation of *Death*, as the *wages of sin*, and Passage to another World, is Holy, and Religious; But the Feare of it, as a Tribute due unto Nature, is weake. Yet in Religious Meditations, there is, sometimes, Mixture of Vanity, and of Superstition. You shall reade in some of the Friars Books of *Mortification*, that a Man should thinke with himselfe, what the Paine is, if he have but his Fingers end Pressed, or Tortured; And thereby imagine, what the Paines of *Death* are, When the whole Body is corrupted and

and dissolved; when many times, *Death* passeth with lesse paine, than the Torture of a Limme: For the most vitall parts, are not the quickest of Sense. And by him, that spake only as a Philosopher, and Naturall Man, it was well said; *Pompa Mortis magis terret, quam Mors ipsa*: Groanes and Convulsions, and discoloured Face, and Friends weeping, and Blackes and Obsequies, and the like, shew *Death* Terrible. It is worthy the observing, that there is no passion in the mind of Man, so weake, but it Masters, the Feare of *Death*: And therefore *Death*, is no such terrible Enemy, when a Man hath so many attendants, about him, that can win the combat of him. *Revenge* triumphs over *Death*; *Love* slights it; *Honour* aspireth to it; *Grefe* flieth to it; *Feare* prevocupateth it; Nay we reade, after *Otho* the Emperour had slaine himselfe; *Pitty* (which is the tenderest of Affections) provoked many to die, out of meere compassion to their Soveraigne, and as the truest sorte of Followers. Nay

Seneca addes *Niceneſſe* and *Saciety*; *Cogita quam diù eadem feceris*; *Mori velle, non tantum fortis, aut Miſer, ſed etiam Faſtidioſus poteſt.* A Man would die, though he were neither valiant, nor miſerable, only upon a wearineſſe to do the ſame thing, ſo oft over and over. It is no leſſe worthy to obſerve, how little Alteration, in good Spirits, the approaches of *Death* make; For they appeare to be the ſame Men, till the laſt Inſtant. *Auguſtus Cæſar* died in a Complement; *Livia, Conjugii noſtri memor, vive & vale. Tiberius* in Diſſimulation; As *Tacitus* ſaith of him; *Jam Tiberium Vires, & Corpus, non Diſſimulatio deſerebant. Veſpaſian* in a Jeſt Sitting upon the Stoole, *Ut puto Deus fio. Galba* with a Sentence; *Feri, ſi ex re ſit populi Romani*; Holding forth his necke. *Septimius Severus* in diſpatch; *Adeſte, ſi quid mihi reſtat agendum.* And the like. Certainely, the *Stoiks* beſtowed too much coſt upon *Death*, and by their great preparations, made it appeare more fearefull. Better ſaith he, *Qui Finem Vitæ extremum inter Munera ponat Naturæ.*

Nature. It is as Naturall to die, as to be borne; And to a little Infant, perhaps, the one, is as painefull, as the other. He that dies in an earneſt Purſuit, is like one that is wounded in hot Bloud; who, for the time, ſcarce feeles the Hurt; And therefore, a Minde fixt, and bent, upon ſomewhat, that is good, doth avert the dolours of *Death*: But above all, beleeve it, the ſweeteſt Canticle is, *Nunc dimittis*; when a Man hath obtained worthy ends, and expectations. *Death* hath this alſo; That it openeth the Gate, to good fame, and extinguiſheth Envie,

——*Extinctus amabitur idem*.

Of Vnity in Religion.

III.

Religion being the chiefe Band of humane Society, it is a happy thing, when it selfe, is well Contained, within the true band of *Unity*. The Quarrels, and Divisions about *Religion*, were Evils unknowne, to the Heathen. The Reason was, because the Religion of the Heathen, consisted rather in Rites and Ceremonies; than in any constant Beleefe. For you may imagine, what kinde of Faith theirs was, when the chiefe Doctors, and Fathers of their Church, were the Poets. But the true God hath this Attribute, that he is a *Jealous God*; And therefore, his Worship and *Religion*, will endure no Mixture, nor Partner. We shall therefore speake, a few words, concerning the *Unity* of the *Church*; *What are the Fruits thereof*;

What

What the Bounds; and What the Meanes?

The Fruits of Unity (next unto the well Pleasing of God, which is All in All) are two; The One, towards those, that are *without the Church*; The Other towards those, that are within. For the Former; It is certaine, that Heresies, and Schismes, are of all others, the greatest Scandals; yea, more than Corruption of Manners. For as in the Naturall Body a Wound or Solution of Continuity, is worse than a Corrupt Humour; So in the Spirituall. So that nothing, doth so much keep Men out of the Church, and drive Men out of the Church, as Breach of *Unity*: And therefore, whensoever it commeth to that passe, that one saith, *Ecce in Deserto*; Another saith, *Ecce in penetralibus*; That is, when some Men seeke Christ in the Conventicles of Heretickes, and others, in an outward Face of a Church, that voice had need continually to sound in Mens Eares; *Nolite exire*, Go not out. The Doctor of the Gentiles (the Propriety of whose vocation, drew him to have a speciall care of those

forma dat nomen esse

those *without*) saith; *If an Heathen come in, and heare you speake with severall Tongues, Will he not say that you are mad?* And certainely, it is little better, when Atheists, and prophane Persons, do heare of so many Discordant, and Contrary Opinions in *Religion*; It doth avert them from the Church, and maketh them, *To sit downe in the Chaire of the Scorners*. It is but a light Thing, to be Vouched in so Serious a matter, but yet it expresseth well the Deformity. There is a Master of Scoffing; that in his Catalogue of Books, of a faigned Library, sets downe this Title of a Booke; *The morris daunce of Heretikes*. For indeed, every Sect of them, hath a divers Posture, or Cringe by themselves, which cannot but move derision, in worldlings, and depraved Politicks, who are apt to contemne Holy Things.

As for the *Fruit towards those that are within*, It is *Peace*; which containeth infinite Blessings: It establisheth Faith; It kindleth Charity; The outward Peace of the Church, distilleth into Peace of Conscience;

ence; And it turneth the Labors, of Writing, and Reading of Controversies, into Treaties of Mortification, and Devotion.

Concerning the *Bonds of Unity*; The true Placing of them, importeth exceedingly, There appeare to be two extreams. For to certain *Zelants* all Speech of Pacification is odious. *Is it peace Jehu? What hast thou to do with peace? turne thee behind me.* *Peace* is not the Matter, but *Following* and *Party*. Contrariwise, certaine *Laodiceans*, and luke-warme Persons, think they may accomodate Points of *Religion*, by Middle waies, and taking part of both: And witty reconcilements; As if they would make an Arbitrement, between God and Man. Both these Extremes are to be avoided; which will be done, if the league of Christians, penned by our Saviour himselfe, were in the two crosse Clauses thereof, soundly, and plainly expounded; *He that is not with us, is against us*: And againe; *He that is not against us, is with us*: That is, if the Points Fundamentall and of Substance in *Religion*, were truly discerned and distinguished,

guished, from Points not meerly of Faith, but of Opinion, Order, or good Intention. This is a Thing, may seeme to many, a matter triviall, and done already; But if it were done lesse partially, it would be embraced more generally.

Of this I may give only this Advice, according to my small Modell. Men ought to take heed, of rending Gods Church, by two kinds of Controversies. The one is, when the Matter of the Point controverted, is too small and light, not worth the Heat, and Strife about it, kindled only by contradiction. For, as it is noted by one of the Fathers; *Christs Coate indeed, had no seame: But the Churches Vesture was of divers Colours*; whereupon he saith; *In veste varietas sit, Scissura non sit*; They be two things, *Unity*, and *Uniformity*. The other is, when the Matter of the Point Controverted is great; but it is driven to an over-great Subtilty, and Obscurity: So that it becōmeth a Thing, rather ingenious, than Substantiall. A Man that is of Judgement and understanding, shall sometimes heare

Ignorant

Ignorant Men differ, and know well within himselfe, that those which so differ, meane one thing, and yet they themselves would never agree. And if it come so to passe, in that distance of Judgment, which is between Man and Man; Shall we not thinke, that God above, that knowes the Heart, doth not discerne, that fraile Men, in some of their Contradictions, intend the same thing; and accepteth of both? The nature of such Controversies, is excellently expressed, by S. *Paul*, in the Warning and Precept, that he giveth, concerning the same, *De vita profanas vocum Novitates, & Oppositiones falsi Nominis Scientiæ.* Men create Oppositions, which are not; And put them into new tearmes so fixed, as whereas the Meaning ought to governe the Terme, the Terme in effect governeth the Meaning. There be also two false *Peaces*, or *Unities*; the one when the *Peace* is grounded, but upon an implicite Ignorance; For all colours will agree in the Darke: The other, when it is peeced up, upon a direct Admission of Contraries,

Contraries, in Fundamentall Points. For Truth and Falshood, in such Things, are like the *Iron* and *Clay, in the toes of Nabucadnezzars Image*; They may Cleave, but they will not Incorporate.

Concerning the *Meanes of procuring Unity*; Men must beware, that in the Procuring, or Muniting of *Religious Unity*, they do not Dissolve and Deface the Lawes of Charity, and of humane Society. There be two Swords amongst Christians; the Spirituall, and Temporall; And both have their due Office, and Place, in the maintenance of *Religion*. But we may not take up the Third Sword, which is Mahomets Sword, or like unto it; That is, to propagate *Religion* by Wars, or by Sanguinary Persecutions, to force Consciences; except it be in cases of Overt Scandall, Blasphemie, or intermixture of Practice, against the State; Much lesse to Nourish Seditions; To Authorize Conspiracies and Rebellions; To put the Sword into the Peoples Hands; And the like; Tending to the Subversion of all Government,

which

which is the Ordinance of God. For this is, but to daſh the firſt Table againſt the Second; And ſo to cõſider Men as Chriſtians, as we forget that they are men. *Lucretius* the Poet when he beheld the act of *Agamennon*, that could endure the Sacrificing of his owne Daughter, exclaimed;

Tantum Religio potuit ſuadere malorum.

What would he have ſaid, if he had known of the Maſſacre in France, or the Powder Treaſon of England? He would have been, Seven times more Epicure and Atheiſt, than he was: For as the temporall Sword is to be drawn, with great circumſpection, in caſes of *Religion*; So it is a thing monſtrous, to put it into the hands of the Common People. Let that be left unto the Anabaptiſts, and other Furies. It was great blaſphemie when the Devill ſaid; *I will aſcend and be like the Higheſt*; But it is greater blaſphemie, to perſonate God, and bring him in ſaying; *I will deſcend, and be like the Prince of Darkneſſe*; And what is it better to make the cauſe of *Religion*, to deſcend, to the cruell and execrable

Actions, of Murthering Princes, Butchery of People, and Subversion of States, and Governments? Surely, this is to bring downe the Holy Ghost, in stead of the Likenes of a Dove, in the Shape of a Vulture, or Raven; And to set, out of the Barke of a Christian Church, a Flagge of a Barque of Pirats, and *Assassins*. Therefore it is most necessary, that the Church by Doctrine and Decree; Princes by their Sword; And all Learnings, both Christian and Morall, as by their Mercury Rod; Doe Damne and send to Hell, for ever those Facts and Opinions, tending to the Support of the same; As hath been already in good part done. Surely in Counsels, Concerning *Religion*, That Counsel of the Apostle would be prefixed, *Ira hominis non implet Justitiam Dei*. And it was a notable Observation, of a wise Father, And no lesse ingenuously confessed; *That those, which held and perswaded, pressure of Consciences, were commonly interessed therein, themselves, for their owne ends.*

Of

Of Revenge.

IIII.

Revenge is a kind of Wilde Justice; which the more Mans Nature runnes to, the more ought Law to weed it out. For as for the first wrong, it doth but offend the Law; but the *Revenge* of that wrong putteth the Law out of office, Certainely in taking *Revenge*, A Man is but even with his Enemie; But in passing it over, he is Superiour: For it is a Princes part to Pardon. And *Salomon*, I am sure, saith, *It is the glory of a man to passe by an offece*. That which is past, is gone, and Irrevocable; And wise Men have Enough to doe, with things present, and to come: Therefore, they doe but trifle with themselves, that labour in past matters. There is no man, doth a wrong, for the wrongs sake; But thereby to purchase himselfe, Profit, or Pleasure,

or Honour or the like. Therefore why ſhould I be angry with a man, for loving himſelfe better than me? And if any Man ſhould do wrong, meerely out of ill nature why? yet it is but like the Thorn, or Bryar which prick, and ſcratch, becauſe they can doe no other. The moſt Tolerable Sort of *Revenge*, is for thoſe wrongs which there is nó Law to remedie: But then let a man take heede, the *Revenge* be ſuch, as there is no Law to puniſh: Elſe, a mans enemie, is ſtill before hand, And it is two for one. Some, when they take *Revenge*, are Deſirous the party ſhould know, whence it commeth: This is the more Generous. For the Delight ſeemeth to be, not ſo much in doing the hurt, as in making the Party repent: But Baſe and Craſty Cowards, are like the Arrow, that flieth in the Darke. *Coſmus* Duke of *Florence*, had a Deſperate Saying, againſt Perfidious or Neglecting Friends, as if thoſe wrongs were unpardonable: *You ſhall read* (ſaith he) *that we are commanded to forgive our Enemies; But you never read, that*

that we are commanded, to forgive our Friends. But yet the Spirit of *Job* was in a better tune; *Shall we* (saith he) *take good at Gods hands, and not be content to take euill also?* And so of friends in a proportion. This is certaine; That a man that studieth *Revenge*, keeps his owne Wounds green, which otherwise would heale, and doe well. Publicke *Revenges* are, for the most part Fortunate; As that for the Death of *Cæsar*; For the Death of *Pertinax*; For the Death of *Henry* the Third of France; And many more. But in private *Revenges* it is not so. Nay rather, Vindicative Persons live the Life of Witches: who as they are Mischievous, So end they infortunate.

Of Adversitie.

V.

IT was an high speech of *Seneca*, (after the manner of the Stoickes) *That the good things, which belong to Prosperity, are to be wished; but the good things, that belong to Adversity, are to be admired. Bona Rerum Secundarum Optabilia; Adversarum, Mirabilia.* Certainly if Miracles be the command over Nature they appeare most in Aduersity. It is yet a higher speech of his, than the other, (much too high for a Heathen) *It is true greatnesse, to have in one the Frailtie of a Man, and the Security of a God. Vere magnum habere Fragilitatem Hominis, Securitatem Dei.* This would have done better in Poesie; where Transcendences are more allowed. And the Poets indeed, have been busie

busie with it; For it is, in effect, the thing, which is figured in that Strange Fiction of the Ancient Poets, which seemeth not to be without mystery; Nay, and to have some approach, to the State of a Christian: That *Hercules, when hee went to unbinde Prometheus*, (by whom Humane Nature is represented) *sailed the length of the great Ocean, in an Earthen Pot, or Pitcher*: Lively describing Christian Resolution; that saileth, in the fraile Barke of the Flesh, thorow the waves of the world. But to speake in a Meane. The Vertue of *Prosperity*, is Temperance; The Vertue of *Adversity*, is Fortitude: which in Morals is the more Heroicall Vertue. *Prosperity* is the Blessing of the Old Testament; *Adversity* is the Blessing of the New, which carrieth the greater Benediction, and the Clearer Revelation of Gods Favour. Yet, even in the old Testament, if you Listen to *Davids* Harpe, you shall heare as many Herselike Ayres, as Carols: And the Pencill of the Holy Ghost, hath laboured more, in describing, the Afflictions

ctions of *Job*, than the Felicities of *Salomon*. *Prosperity* is not without many Feares and Distastes; And *Adversity* is not without Comforts and Hopes. We see in Needle-workes, and Imbroideries, It is more pleasing, to have a Lively Worke, upon a Sad and Solemne Ground; than to have a darke and Melancholy Worke, upon a lightsome Ground: Judge therefore, of the Pleasure of the Heart, by the Pleasure of the Eye. Certainly, Vertue is like pretious Odours, most fragrant, when they are incensed, or crusht: For *Prosperity* doth best Discover Vice; But *Adversity* doth best discover Vertue. *exercit subpondere virtus.*

Of Simulation And Dissimulation.

VI.

Dissimulation is but a faint kind of Policie, or Wisdome; For it asketh a strong Wit, and a strong Heart, to know, when to tell Truth, and to doe it. Therefore it is the weaker Sort of Politicks, that are the great Dissemblers.

Tacitus saith; *Livia sorted well, with the Arts of her Husband, and Dissimulation of her Sonne*: Attributing *Arts* or *Policie* to *Augustus*, and *Dissimulation* to *Tiberius*. And againe, when *Mucianus* encourageth *Vespasian* to take Armes againg *Vitellius*, he saith; *We rise not, against the piercing Judgment of Augustus, nor the Extreme Caution or Closeneſſe of Tiberius*; These Properties of

of *Arts* or *Policy*, and *Dissimulation*, or *Closeneſſe*, are indeed Habits and Faculties, ſeverall, and to be diſtinguiſhed. For if a Man, have that Penetration of Judgement, as he can diſcerne, what things are to be laid open, and what to be ſecretted and what to be ſhewed at Halfe lights, and to whom, and when, (which indeed are Arts of State, and Arts of Life, as *Tacitus* well calleth them) to him, A Habit of *Dissimulation*, is a Hinderance, and a Pooreneſſe. But if a Man cannot obtaine to that Judgement, then it is left to him, generally, to be Cloſe, and a *Diſſembler*. For where a Man cannot chooſe, or vary in Particulars, there it is good to take the ſafeſt and varieſt Way in generall: Like the Going ſoftly by one that cannot well ſee. Certainly the ableſt Men, that ever were, have had all an Openneſſe, and Franckneſſe of dealing; And a name of Certainty, and Veracity; But then they were like Horſes, well mannaged; For they could tell paſſing well, when to ſtop, or turne: And at ſuch times, when they thought

thought the Case indeed, required *Dissimulation*, if then they used it, it came to passe, that the former Opinion, spred abroad of their good Faith, & Cleareness of dealing, made them almost Invisible.

There be three degrees of this Hiding and Vailing of a Mans Selfe. The first *Closeness, Reservation*, and *Secrecy*; when a Man leaveth himselfe without Observation, or without Hold to be taken, what he is. The second *Dissimulation*, in the *Negative* when a man lets fal Signes, and Arguments, that he is not, that he is. And the third *Simulation*, in the Affirmative; when a Man industriously, and expressly, faigns, and pretends to be, that he is not.

For the first of these, *Secrecy*: It is indeed, the Vertue of a Comfessour; And assuredly, the *Secret* Man, heareth many Confessions, For who will open himselfe, to a Blab or a Babler; But if a man be thought *Secret*, it inviteth Discoverie; As the more Close Aire, sucketh in the more Open: And as in confession, the Revealing is not for worldly use, but for the Ease

Ease of a Mans Heart, so *Secret* Men come to the Knowledge of Many Things, in that kinde; while Men rather discharge their Minds, than impart their minds. In few words, Mysteries are due to *Secrecy*. Besides (to say Truth) *Nakednesse* is uncomely, as well in Mind, as in Bodie; and it addeth no small Reverence, to Mens Manners, and Actions, if they be not altogether Open. As for Talkers and Futile Persons, they are commonly vaine, and Credulous withall. For He that talketh what he knoweth, will also talke what he knoweth not. Therefore set it down; *That an Habit of Secrecie, is both Politicke, and Morall.* And in this part it is good that a Mans face give his Tongue, leave to speake. For the Discoverie, of a Mans Selfe, by the Tracts of his Countenance, is a great Weakenesse and Betraying; By how much, it is many times, more marked and beleeved, than a Mans words.

For the Second, which is *Dissimulation*. It followeth many times upon *Secrecie*, by a necessity: So that, he that will be *Secret*,

cret, must be a *Dissembler*, in some degree. For men are too cunning, to suffer a Man to keep an indifferent carriage, betweene both, and to be *Secret* without Swaying the Ballance on either side. They will so beset a man with Questions, and draw him on, and pick it out of him, that without an absurd Silence, he must shew an Inclination, one way; Or if he doe not, they will gather as much by his Silence, as by his Speech. As for Equivocations, or Oraculous Speeches, they cannot hold out long. So that no man can be *Secret*, except he give himselfe a little Scope of *Dissimulation*; which is as it were, but the Skirts or Traine of *Secrecie*.

But for the third Degree, which is *Simulation*, and false Profession; That I hold more culpable, and lesse politicke; except it be in great and rare Matters. And therefore a generall Custome of *Simulation* (which is this last Degree) is a Vice, rising either of a naturall Falseneſſe, or Fearefulneſſe; Or of a Minde, that hath some maine Faults; which because a man must needs

needs diſguiſe, it maketh him practiſe *Simulation*, in other things, leſt his Hand ſhould be out of ure.

The great *Advantages* of *Simulation* and *Diſſimulation* are three. Firſt to lay aſleepe Oppoſition, and to Surprize. For where a Mans Intentions, are publiſhed, it is an Alarum, to call up, all that are againſt them. The ſecond is, to reſerve to a Mans Selfe, a faire Retreat: For if a Man engage himſelfe, by a maniſeſt Declaration, he muſt goe through, or take a Fall. The third is, the better to diſcover the Minde of another. For to him that opens himſelfe, Men will hardly ſhew themſelves adverſe; but will (faire) let him goe on, and turne their Freedome of Speech, to Freedome of thought. And therefore, it is a good ſhrewd Proverbe of the Spaniard; *Tell a lye and finde a Troth*. As if there were no way of Diſcovery, but by *Simulation*. There be alſo three *Diſadvantages*, to ſet it even. The firſt, That *Simulation* and *Diſſimulation*, commonly carry with them a ſhew of Fearefulneſſe, which in any

any Buſineſſe, doth ſpoile the feathers, of round flying up to the Mark. The ſecond that it puſleth, & perplexeth the Conceits of many; that perhaps would otherwiſe co-operate with him; and makes a Man walke, almoſt alone to his owne Ends. The third, and greateſt is, that it depriveth a Man, of one of the moſt principall Inſtruments for Action; which is *Truſt* and *Beleefe*. The beſt Compoſition, and Temperature is, to have *Openneſſe* in Fame and Opinion; *Secrecy* in Habit; *Diſſimulation* in ſeaſonable uſe; And a Power to faigne, if there be no Remedie.

Of

Of Parents and Children.

VII.

THe Joyes of *Parents* are Secret, And so are their Griefes, and Feares: They cannot utter the one; Nor they wil not utter the other. *Children* sweeten Labours; But they make misfortunes more bitter: they increase the Cares of Life; but they mitigate the remembrance of Death. The Perpetuity by Generation is common to Beasts, But Memory, Merit, and Noble workes are proper to Men: And surely a Man shall see, the Noblest workes, and Foundations, have proceeded from *Childless Men*; Which have sought to expresse the Images of their Minds; where those of their Bodies have failed: So the care of Posterity, is most in them, that have no Poste-

Posteritie. They that are the first Raisers of their Houses, are most indulgent towards their *Children*; Beholding them, as the Continuance, not onely of their kind but of their worke; And so both *Children*, and *Creatures*.

The difference in Affection, of *Parents* towards their severall *Children*, is many times unequall; And sometimes unworthy; Especially in the *Mother*; As *Salomon* saith; *A wise sonne rejoyceth the Father; but an ungracious sonne shames the Mother*. A man shall see, where there is a House full of *Children*, one or two, of the Eldest respected, and the Youngest made wantons; But in the middest, some that are, as it were forgotten, who many times, nevertheless, prove the best. The Illiberality of *Parents*, in allowance towards their *Children*, is an harmefull Errour; Makes them base; Acquaints them with Shifts; Makes them sort with meane Company, And makes them surfet more when they come to Plentie: And therefore, the Proofe is best, when Men keepe

their Authority towards their *Children*, but not their Purse. Men have a fooliſh manner (both *Parents*, and Schoole-maſters, and Servants) in creating and breeding an Emulation between Brothers, during *Childhood*, which many times forteth to Diſcord, when they are men; And diſturbeth Families. The *Italians* make little difference betweene *Children* and Nephewes, or neere Kinsfolkes; But ſo they be of the Lumpe, they care not, though they paſſe not through their owne Body. And, to ſay Truth, in Nature, it is much a like matter; Inſomuch, that we ſee a Nephew, ſometimes, reſembleth an Uncle, or a Kinſman, more than his own *Parent*; As the Bloud happens. Let *Parents* chooſe betimes, the Vocations, and Courſes, they meane their Children ſhould take; For then they are moſt flexible; And let them not too much apply themſelves, to the Diſpoſition of their *Children*, as thinking they will take beſt to that, which they have moſt Minde to. It is true, that if the affection

or

or Aptneſſe of the *Children*, be extraordinary, then it is good, not to croſſe it; But generally, the Precept is good; *Optimum elige, ſuave & facile illud faciet Conſuetudo. Younger Brothers* are commonly Fortunate, but ſeldome or never, where the *Elder* are diſinherited.

Of Marriage And Single Life.

VIII.

HE that hath *Wife and Children*, hath given Hostages to Fortune; For they are Impediments, to great Enterprises, either of Vertue, or mischiefe. Certainly, the best workes, and of greatest Merit for the Publike, have proceeded from the *unmarried*, or *Childlesse Men*; which both in Affection, and Meanes, have married and endowed the Publike. Yet it were great Reason, that those that have *Children*, should have greatest care of future times; unto which, they know, they must transmit, their dearest pledges. Some there are, who though they lead a *Single Life*, yet their thoughts doe end with them-

themſelves, and account future Times, Impertinences. Nay, there are ſome other, that account *Wife* and *Children*, but as Bills of charges. Nay more, there are ſome fooliſh rich covetous Men, that take a pride in having no *Children*, becauſe they may be thought, ſo much the richer. For perhaps they have heard ſome talke; *Such an one is a great rich Man*; And another except to it; *Yea, but he hath a great charge of Children*: As if it were an Abatement to his Riches. But the moſt ordinary cauſe of a *Single Life*, is Libertie; eſpecially, in certaine Selfe-pleaſing, and humorous Minds, Which are ſo ſenſible of every reſtraint, as they will not come neere, to thinke their Girdles, and Garters, to be Bonds and Shackles. *Unmarried Men* are beſt Friends; beſt Maſters; beſt Servants; but not alwayes beſt Subjects; For they are light to run away; And almoſt all Fugitives are of that Condition. *A Single Life* doth well with Church men: For Charitie will hardly water the Ground, where it muſt firſt fill a Poole. It is in-

different for Judges and Magistrates: For if they be facile, and corrupt, you shall have a Servant, five times worse than a *Wife*. For Souldiers, I finde the Generalls commonly in their Hortatives, put Men in minde of their *Wives and Children*. And I thinke the Despising of *Marriage*, amongst the Turkes, maketh the Vulgar souldier more base. Certainly, *Wife* and *Children*, are a kind of Discipline of Humanity: And *single Men*, though they be many times more Charitable, because their Meanes are lesse exhaust; yet on the other side, they are more cruell, and hard hearted, (good to make severe Inquisitors) because their tendernesse, is not so oft called upon. Grave natures, led by Custome, and therefore constant, are commonly loving *Husbands*; as was said of *Ulysses*; *Vetulam suam prætulit Immortalitati*. Chaste Women are often Proud, and froward, as presuming upon the merit of their Chastity. It is one of the best Bonds, both of Chastity and obedience, in the *Wife*, if she thinke her *Husband* wise, which

which She will never doe, if She finde him *Jealous*. *Wives* are young Mens Miſtreſſes: Companions for middle Age; and old Mens Nurſes. So as a Man may have a Quarrell to marry, when he will. But yet, he was reputed one of the wiſe Men, that made Anſwer to the Queſtion; When a man ſhould marry? *A young Man not yet, an Elder Man not at all.* It is often ſeene, that bad *Husbands*, have very good *Wives*; whether it be, that it raiſeth the Price of their *Husbands* Kindneſſe, when it comes; Or that the *Wives* take a pride, in their Patience. But this never failes, if the bad *Husbands* were of their owne chooſing, againſt their Friends conſent; For then, they will be ſure, to make good their owne Folly.

Of Envie.

IX.

THere be none of the *Affections*, which have beene noted to fascinate, or bewitch, but *Love* and *Envy*. They both have Vehement wishes, They frame themselves readily into Imaginations, and Suggestions; And they come easily into the Eye, especially upon the presence of the Objects; which are the Points, that conduce to Fascination, if any such Thing there be. We see likewise, the Scripture calleth *Envy*, An *Evil Eye*: And the Astrologers, call the evill Influences of the Starres, *Evill Aspects*; So that still, there seemeth to be acknowledge, in the Act of *Envy*, an Ejaculation, or Irradiation of the Eye. Nay some have beene so curious, as to note, that the Times when the Stroke, or Percussion of an

an *Envious Eye* doth moſt hurt, are, when the *Party envied* is beheld in Glory, or Triumph; For that ſets an Edge upon *Enuy*, And beſides, at ſuch times, the Spirits of the *perſon Envied*, do come forth moſt into the outward Parts, & ſo meet the Blow.

But leaving theſe Curioſities, (though not unworthy to be thought on, in fit place,) we will handle, what *Perſons are apt to Enuy others*; *What perſons are moſt Subject to be Envied themſelves*; And, *What is the Difference betweene Publique, and private Enuy.*

A man, that hath no vertue in himſelfe, ever *envieth* Vertue in others. For Mens Minds, will either feed upon their owne Good, or upon others Evill; and who wanteth the one, will prey upon the other, and who ſo is out of hope to attaine to anothers Verture, will ſeek to come at even hand, by depreſſing anothers Fortune.

A man that is Buſie, and Inquiſitive, is commonly *Envious*: for to know much of other Mens Matters, cannot be, becauſe all that Adoe may concerne his owne Eſtate:

Estate: Therefore it must needs be, that he taketh a kind of play-pleasure, in looing upon the Fortunes of others; Neither can he, that mindeth but his owne Busineſſe, find much matter for *Enuy*. For *Enuy* is a Gadding Passion, and walketh the Streets, and doth not keepe home; *Non est curiosus, quin idem sit malevolus.*

Men of Noble birth, are noted, to be *envious* towards New Men, when they rise: For the distance is altered; And it is like a deceipt of the Eye, that when others come on, they thinke themselves goe backe.

Deformed Persons, and Eunuches, and Old Men, and Bastards, are *Envious*: For he that cannot possibly mend his owne case, will doe what he can to impaire anothers; Except these defects light, upon a very brave, and Heroicall Nature; which thinketh to make his Naturall Wants, part of his Honour: In that it should be said, that an Eunuch, or Lame Man, did such great Matters, Affecting the Honour of a Miracle; as it was in *Narses* the

the Eunuch, and *Ageſilaus*, and *Tamberlanes*, that were Lame men.

The ſame, is the Caſe of Men, that riſe after Calamities, and Misfortunes; For they are, as Men fallen out with the times; And thinke other Mens Harmes, a Redemption, of their owne Sufferings.

They, that deſire to excell in too many Matters, out of Levity, and Vaine glory, are ever *Envious*; For they cannot want worke; It being impoſſible, but many, in ſome one of thoſe Things ſhould ſurpaſſe them. Which was the Character of *Adrian* the Emperour, that mortally *Envied Poets*, and *Painters*, and *Artificers*, in Workes, wherin he had a veine to excell.

Laſtly, neare Kinsfolks, and Fellowes in Office, and thoſe that have been bred together, are more apt to *Enuy* their Equals, when they are raiſed. For it doth upbraid unto them, their own Fortunes; And pointeth at them, and commeth oftner into their remembrance, & incurreth likewiſe more into the note of others: And *Enuy* ever redoubleth from Speech and Fame.

Cains

Cains Enuy, was the more vile, and Malignant, towards his brother *Abel*; Because, when his Sacrifice was better accepted, there was no Body to looke on. Thus much for *those that are apt to Enuy*.

Concerning *those that are more or lesse subiect to Enuy*: First, Persons of eminent Vertue, when they are advanced, are lesse *envied*. For their Fortune seemeth but due unto them, and no man *Envieth* the Payment of a Debt, but Rewards, and Liberality rather. Againe, *Enuy* is ever joyned, with the Comparing of a Mans Selfe; And where there is no Comparison, no *Enuy*; And therefore Kings are not *envied*, but by Kings. Neuertheleſſe, it is to bee noted, that unworthy Persons, are most *enuied*, at their first comming in, and afterwards overcome it better; whereas contrariwise, Persons of Worth, and Merit, are most *enuied*, when their Fortune continueth long. For by that time, though their Vertue be the same, yet it hath not the same *Lustre*; For fresh Men grow up, that darken it.

Persons

Perſons of Noble Bloud, are leſſe *envied* in their Riſing: For it ſeemeth, but Right done to their Birth. Beſides, there ſeemeth not much added to their Fortune; And *Enuy* is as the Sunne Beames, that beat hotter, upon a banke or ſteepe riſing Ground, than upon a Flat. And for the ſame reaſons, thoſe that are advanced by degrees, are leſſe *envied*, than thoſe that are advanced ſuddenly, and *per ſaltum*.

Thoſe that have joyned with their Honour, great Travels, Cares, or Perils, are leſſe ſubject to *Enuy*. For Men thinke, that they earne their Honours hardly, and pitty them ſometimes; And *Pitty*, ever healeth *Enuy*: Wherefore you ſhall obſerve that the more deepe, and ſober ſort of Politique perſons, in their Greatneſſe, are ever bemoaning themſelves what a Life they lead; Chanting a *Quanta patimur*. Not that they feele it ſo, but onely to abate the Edge of *Enuy*. But this is to be underſtood, of Buſineſſe, that is laid upon Men, and not ſuch as they cal unto themſelves. For Nothing increaſeth *Enuy* more

than an unneceſſary, and Ambitious Ingroſſing of Buſineſſe. And nothing doth extinguiſh *Enuy* more, than for a great Perſon, to preſerve al other inferiour Officers, in their ful Rights, and Preheminences of their Places. For by that meanes, there be ſo many Skreenes between him, and *Enuy*

Above all, thoſe are moſt ſubject to *Enuy*, which carry the greatneſſe of their Fortunes, in an inſolent and proud Manner; Being never wel, but while they are ſhewing, how great they are, Either by outward Pompe, or by triumphing over all Oppoſition, or Competition; whereas wiſe men will rather doe ſacrifice to *Enuy*, in ſuffering themſelves, ſometimes of purpoſe to be croſt, and overborne in things, that do not much concerne them. Notwithſtanding, ſo much is true; That the Carriage of Greatneſſe, in a plaine and open manner (ſo it be without Arrogancy, and Vain glory) doth draw leſſe *Enuy*, than if it be in a more crafty, and cunning faſhion. For in that courſe a Man doth but diſavow Fortune; and ſeemeth to be conſcious,

of

of his owne want in worth; And doth but teach others to *Enuy* him.

Laſtly, to conclude this Part; As we ſaid in the beginning, that the Act of *Enuy*, had ſomwhat in it, of *Witchcraft*; ſo there is no other cure of *Enuy*, but the cure of *Witchcraft*: And that is, to remove the *Lot* (as they call it) and to lay it upon another. For which purpoſe, the wiſer Sort of great Perſons, bring in ever upon the Stage ſome Body, upon whom to drive the *Enuy*, that would come upon themſelves; Somtimes upon Miniſters, and Servants; Sometimes upon Colleagues & Aſſociats; and the like, and for that turne, there are never wanting ſome Perſons of violent and undertaking Natures, who ſo they may have Power, and Buſineſſe, will take it at any Coſt.

Now to ſpeake of Publike *Enuy*. There is yet ſome good in *Publique Enuy*, whereas in *Private*, there is none. For *Publique Enuy* is as an *Oſtraciſme*, that eclipſeth Men when they grow too great. And therfore it is a Bridle alſo to Great Ones, to keepe them within Bounds.

This

This *Enuy*, being in the Latine word *Invidia*, goeth in the Moderne languages by the name of *Discontentment*. Of which we shall speake in handling *Sedition*. It is a disease, in a State, like to Infection. For as Infection, spreadeth upon that, which is sound, and tainteth it; So when *Enuy* is gotten once into a State, it traduceth even the best Actions thereof, and turneth them into an ill Odour. And therfore there is little won by intermingling of plausible Actions. For that doth argue, but a Weakness, and Feare of *Enuy*, which hurteth so much the more, as it is likewise usuall in *Infections*; which if you feare them, you call them upon you.

This publique *Enuy*, seemeth to beat chiefly, upon principall Officers, or Ministers, rather than upon Kings and Estates themselves. But this is a sure Rule, that if the *Enuy* upon the Minister, be great, when the cause of it in him, is smal, or if the *Enuy* be generall, in a manner, upon all the Ministers of an Estate; then the *Enuy* (though hidden) is truly upon the State it selfe.

And

And ſo much of *Publike Envie* or *Diſcontentment*, and the difference thereof from *private Envy*, which was handled in the firſt place.

We will adde this, in generall, touching the Affection of *Envy*; that of all other Affections, it is the moſt importune, and continuall. For of other *Affections*, there is occaſion given, but now and then: And therefore, is was well ſaid, *Invidia feſtos dies non agit*. For it is ever working upon ſome, or other. And it is alſo noted, that *Love* and *Envie*, doe make a Man pine, which other affections doe not; becauſe they are not ſo continuall. It is alſo the vileſt affection, and the moſt depraved; For which cauſe, it is the proper Attribute of the Devill, who is called, *The Envious Man, that ſoweth tares amongſt the wheat by night*. As it alwaies commeth to paſſe, that *Envie* worketh ſubtilly, and in the darke; And to the prejudice of good things, ſuch as is the *Wheat*.

Of Love.

X.

THe Stage is more beholding to *Love*, than the Life of Man. For as to the Stage, *Love* is even matter of Comedies, and now and then of Tragedies: But in Life it doth much mischiefe; Sometimes like a *Syren*; Sometimes like a *Fury*. You may observe that amongst all the great and worthy Persons, (whereof the memory remaineth, either Ancient or Recent) there is not One, that hath beene transported to the mad degree of *Love*: which shewes, that great Spirits, and great Businesse, doe keep out this weake Passion. You must except, nevertheless, *Marcus Antonius* the halfe Partner of the Empire of *Rome*; and *Appius Claudius* the *Decemvir*, and Law-giver: Whereof the former, was indeed a voluptuous Man, and

and Inordinate; but the Latter, was an Auſtere, and wiſe Man: And therefore it ſeemes (though rarely) that *Love* can finde entrance, not onely into an open Heart; but alſo into a Heart well fortified; if watch be not well kept. It is a poore Saying of *Epicurus*; *Satis magnum Alter Alteri Theatrum ſumus*: As if Man, made for the contemplation of Heaven, and all Noble objects, ſhould doe nothing, but kneele before a little Idoll, and make himſelfe ſubject, though not of the Mouth (as Beaſts are) yet of the Eye, which was given him for higher Purpoſes. It is a ſtrange Thing, to note the Exceſſe of this Paſſion; And how it braves, the nature and value of Things, by this, that the Speaking in a perpetuall *Hyperbole*, is comely in nothing, but in *Love*. Neither is it meerely in the Phraſe; For whereas it hath beene well ſaid, that the Arch-flatterer, with whom all the petty Flatterers have Intelligence, is a Mans Selfe; Certainly, the *Lover* is more. For there was never Proud Man, thought ſo

absurdly well of himselfe, as the *Lover* doth of the Person *loved*: And therefore it was well said; *That it is impossible to Love, and to be wise.* Neither doth this weakenesse appeare to others only, and not to the party *Loved*; But to the *Loved* most of all: except the *Love* be reciproque. For, it is a true Rule, that *Love* is ever rewarded, either with the Reciproque, or with an inward, and secret Contempt. By how much the more, Men ought to beware of this Passion, which loseth not only other things; but it selfe. As for the other losses, the Poets Relation, doth well figure them; That he that preferreth *Helena*, quitted the Gifts of *Juno*, and *Pallas*. For whosoever esteemeth too much of Amorous Affection, quitteth both *Riches*, and *Wisedome*. This Passion, hath his Flouds, in the very times of weaknesse; Which are, great *Prosperity*; and great *Adversitie*; though this Latter hath beene lesse observed. Both which times kindle *Love*, and make it more frequent, and therfore shew it

it to be the childe of Folly. They doe beſt, who, if they cannot but admit *Love*, yet make it keepe Quarter: And ſever it wholly, from their ſerious Affaires, and Actions of life: For if it checke once with Buſineſſe, it troubleth Mens fortunes, and maketh Men, that they can no waies be true, to their owne Ends. I know not how, but Martiall Men, are given to *Love*: I thinke it is, but as they are given to *Wine*; For *Perils*, commonly aske, to be paid in *Pleaſures*. There is in Mans Nature a ſecret Inclination, and Motion towards *Love* of others; which if it be not ſpent, upon ſome one, or a few, doth naturally ſpread it ſelfe towards many; And maketh Men become Humane and Charitable; As it is ſeen ſometime in Friars. Nuptiall *Love* maketh Mankind; Friendly *Love* perfecteth it; but wanton *Love* Corrupteth, and Imbaſeth it.

Of Great Place.

XI.

MEn in *Great Place*, are thrice *Servants*: Servants of the Soveraigne or State; Servants of Fame; and Servants of Businesse. So as they have no Freedome, neither in their Persons; nor in their actions; nor in their Times. It is a strange desire, to seeke power and to lose Liberty; Or to seeke Power over others, and to lose Power over a Mans Selfe. The Rising unto *Place* is Laborious; And by Paines Men come to greater paines; And it is sometimes base; And by Indignities, Men come to Dignities. The standing is slippery, and the Regresse, is either a downefall, or

or at leaſt an Eclipſe, which is a Melancholy Thing. *Cùm non ſis, qui fueris, non eſſe, cur velis vivere.* Nay, retire Men cannot when they would; neither will they, when it were Reaſon: But are impatient of privateneſſe, even in Age, and Sickeneſſe, which require the Shaddow: Like old Townesmen, that will be ſtill ſitting at their Street dore; though thereby they offer age to Scorne. Certainely Great Perſons, had need to borrow other Mens Opinions; to thinke themſelves happy; For if they judge by their owne Feeling; they cannot finde it: But if they thinke with themſelves, what other Men thinke of them, and that other Men would faine be as they are, then they are happy, as it were by report; When perhaps they finde the contrary within. For they are the firſt, that finde their owne Griefes; though they be the laſt, that finde their owne Faults. Certainly, Men in Great Fortunes, are ſtrangers to themſelves, and while they are in the puſle of Buſineſſe, they have

no time to tend their Health, either of Body or Minde. *Illi Mors gravis incubat, qui notus nimis omnibus, ignotus moritur sibi.* In *Place*, There is Licence to do Good, and Evill; whereof the latter is a Curse; For in Evill, the Best condition is, not to Will; The Second not to Can. But Power to doe good, is the true and lawfull End of Aspiring. For good Thoughts (though God accept them,) yet towards men, are little better than good Dreames: Except they be put in Act; And that cannot be without Power, and Place; As the Vantage, and Commanding Ground. Merit, and Good Works, is the End of Mans Motion; And Conscience of the same, is the Accomplishment of Mans Rest. For if a Man can be Partaker of Gods Theater; he shall likewise be Partaker of Gods Rest. *Et conversus Deus, ut aspiceret Opera, quæ fecerunt manus suæ, vidit quod omnia essent bona nimis*; And then the Sabbath. In the Discharge of the *Place*, set before thee the best Examples; For Imitation, is a

Globe

Globe of Precepts. And after a time, ſet before thee, thine owne Example; And examine thy ſelfe ſtrictly whether thou didſt not beſt at firſt. Neglect not alſo the Examples of thoſe, that have carried themſelves ill, in the ſame *Place*: Not to ſet off thy ſelfe, by taxing their Memory; but to direct thy ſelfe, what to avoid Reforme therefore, without Bravery, or Scandall, of former Times, and Perſons; but yet ſet it downe, to thy ſelfe, as well to create good Preſidents, as to follow them. Reduce things, to the firſt Inſtitution, and obſerve, wherein, and how, they have degenerate; but yet aske Counſell of both Times; Of the Ancienter Time what is beſt; and of the Latter Time, what is fitteſt. Seeke to make thy Courſe Regular; that Men may know before hand, what they may expect: But be not too poſitive, and peremptorie; And expreſſe thy ſelfe well, when thou digreſſeſt from thy Rule. Preſerve the Right of thy *Place*; but ſtirre not queſtions of Juriſdiction: And rather

ther assume thy Right, in Silence, and *de facto*, than voice it with Claimes, and Challenges. Preserve likewise, The Rights of Inferiour *Places*; And thinke it more Honour to direct in chiefe, than to be busie in all. Embrace, and invite Helps, and Advices, touching the Execution of thy place: And do not drive away such, as bring thee Information, as Medlers; but accept of them in good part. The vices of *Authority* are chiefly, foure: *Delaies*; *Corruption*; *Roughnesse*; and *Facilitie*. For *Delaies*; Give easie accesse; Keepe Times appointed; Go through with that which is in hand; And interlace not businesse, but of necessity. For *Corruption*; Doe not onely binde thine own Hands, or thy Servants hands, from taking; but binde the hands, of Sutours also from offring. For Integrity used doth the one; but Integrity professed, and with a manifest detestation of Bribery, doth the other And avoid not onely the Fault, but the Suspicion. Whosoever is found variable, and changeth mani-

manifeſtly, without manifeſt Cauſe, giveth ſuſpicion of *Corruption.* Therefore, alwaies, when thou changeſt thine Opinion, or Courſe, profeſſe it plainely, and declare it, together with the Reaſons, that move thee to change; And doe not thinke to ſteale it. A Servant, or a Favourite if he be inward, and no other apparant Cauſe of Eſteeme, is commonly thought but a By-way, to cloſe *Corruption.* For *Roughneſſe*, It is a needleſſe cauſe of *Diſcontent*; *Severity* breedeth Feare, but *Roughneſſe* breedeth Hate. Even Reproofes from Authority ought to be Grave, and not Taunting. As for *Facilitie*: It is worſe than Bribery. For *Bribes* come but now and then; But if Importunity, or Idle Reſpects leade a Man, he ſhall never be without. As *Salomon* ſaith; *To reſpect Perſons, is not good; For ſuch a Man will tranſgreſſe for a peece of Bread.* It is moſt true, that was anciently ſpoken; *A place ſheweth the Man*: And it ſheweth ſome to the better, and ſome to the worſe: *Omnium conſenſu*;

capax

capax Imperii, nisi imperasset; saith *Tacitus* of *Galba*: but of *Vespasian* he saith; *Solus Imperantium Vespasianus mutatus in melius*. Though the one was meant of Sufficiencie, the other of Manners and Affection. It is an assured Signe, of a worthy and generous Spirit, whom *Honour* amends. For *Honour* is, or should be, the Place of Vertue; And as in Nature, Things move violently to their place, and calmely in their Place: So Vertue in Ambition is violent, in Authority setled and calme. All rising to *Great Place*, is by a winding Staire: And if there be Factions, it is good, to side a Mans selfe, whilest he is in the Rising; and to ballance Himselfe, when he is placed. Use the Memory of thy Predecessour fairely, and tenderly; For if thou dost not, It is a Debt, will sure be payd, when thou art gone. If thou have Colleagues, respect them, and rather call them, when they looke not for it, than exclude them, when they have reason to looke to be called. Be not

too

too ſenſible, or too remembring, of thy Place, in Converſation, and private Anſwers to Suitors; But let it rather be ſaid; *When he ſits in Place, he is another Man.*

Of

Of Boldnesse.

XII.

IT is a triviall Grammer Schoole Text, but yet worthy a wise *Mans* Consideration. Question was asked of *Demosthenes*; *What was the Chiefe part of an Oratour?* He answered, *Action*; what next? *Action*; what next againe? *Action*; He said it, that knew it best; And had by nature, himselfe, no Advantage, in that he commended. A strange Thing, that that Part of an Oratour, which is but superficiall and rather the vertue of a Player, should be placed so high, above those other Noble Parts, of *Invention*, *Elocution*, and the rest: Nay almost alone, as if it were All in All. But the Reason is plaine. There is in Humane Nature, generally, more of the Foole, than of the Wise; And there-

therefore thoſe faculties, by which the Fooliſh part of Mens Minds is taken, are moſt potent. Wonderfull like is the Caſe of *Boldneſſe*, in Civill Buſineſſe; what firſt? *Boldneſſe*; What Second, and Third? *Boldneſſe*. And yet *Boldneſſe* is a Child of Ignorance, and Baſeneſſe, farre inferiour to other Parts. But nevertheleſſe, it doth faſcinate, and binde hand and foot, thoſe, that are either ſhallow in judgement; or weake in Courage, which are the greateſt Part; Yea, and prevaileth with Wiſe Men, at weake times. Therefore, we ſee it hath done wonders, in Popular States; but with Senates and Princes leſſe; And more ever upon the the firſt entrance of *Bold Perſons* into Action, than ſoone after; For *Boldneſſe* is an ill keeper of Promiſe. Surely, as there are *Mountebanques* for the Naturall Body; So are there *Mountebanques* for the Politike Body: Men that undertake great cures; And perhaps have bin Lucky in two or three Experiments, but want the Grounds of Science; and therefore cannot

cannot hold out. Nay you shall see a *Bold Fellow*, many times, doe *Mahomets* Miracle. *Mahomet* made the People beleeve that he would call an Hill to him; And from the Top of it, offer up his Praiers, for the Observers of his Law. The People assembled; *Mahomet* called the Hill to come to him, againe and againe; And when the Hill stood still, he was never a whit abashed, but said; *If the Hill will not come to Mahomet, Mahomet will go to the Hill.* So these Men, when they have promised great Matters, and failed most shamefully, yet (if they have the perfection of *Boldnesse*) they will but slight it over, and make a turne, and no more adoe. Certainely, to Men of great Judgement, *Bold* Persons, are a Sport to behold; Nay and to the Vulgar also, *Boldnesse* hath somewhat of the Ridiculous. For if Absurdity be the Subject of Laughter, doubt you not, but great *Boldnesse* is seldome without some Absurdity. Especially, it is a Sport to see, when a *Bold* Fellow is out of Countenance; For that puts his Face, into a most

moſt Shrunken, and woodden Poſture; As needs it muſt; For in Baſhfulneſſe, the Spirits do a little go and come; but with *Bold* Men, upon like occaſion, they ſtand at a ſtay; Like a Stale at Cheſſe, where it is no Mate, but yet the Game cannot ſtirre. But this laſt, were fitter for a Satyre, than for a ſerious Obſervation. This is well to be weighed; That *Boldneſſe* is ever blind: For it ſeeth not dangers, and Inconvenience. Therefore it is ill in Counſell, good in Execution: So that the right Uſe of *Bold* perſons is, that they never Command in Chiefe, but be Seconds, and under the Direction of others. For in Counſell, it is good to ſee dangers; And in Execution, not to ſee them, except they be very great.

Of Goodnesse

And

Goodnesse of Nature.

XIII.

I Take *Goodnesse* in this Sense, the affecting of the Weale of Men, which is that the Grecians call *Philanthropia*; And the word *Humanitie* (as it is used) is a little too light, to expresse it. *Goodnesse* I call the Habit, and *Goodnesse of Nature* the Inclination. This of all Vertues, and Dignities of the Minde, is the greatest; being the Character of the Deitie; And without it, Man is a Busie, Mischievous, Wretched Thing; No better than a Kinde of Vermine. *Goodnesse* answers to the *Theologicall Vertue Charity*, and admits no excesse, but Errour.

Errour. The deſire of power in Exceſſe, cauſed the Angels to fall; The deſire of Knowledge in exceſſe, cauſed Man to fall; But in *Charity*, there is no Exceſſe; Neither can Angell, or Man, come in danger by it. The Inclination to *Goodneſſe*, is imprinted deepely in the Nature of Man: In ſo much, that if it iſſue not towards Men, it will take unto Other Living Creatures; As it is ſeen in the Turks, a Cruell People, who nevertheleſſe, are kinde to Beaſts, and give Almes to Dogs, and Birds: In ſo much, as *Busbechius* reporteth; A Chriſtian Boy in *Conſtantinople*, had like to have been ſtoned, for gagging, in a waggiſhneſſe, a long Billed Fowle. Errours, indeed, in this vertue of *Goodneſſe*, or *Charity*, may be committed. The *Italians* have an ungracious Proverb; *Tanto buon che val niente*: *So good that he is good for nothing.* And one of the Doctors of *Italy*, *Nicholas Macciavel*, had the confidence to put in writing, almoſt in plaine Termes: *That the Chriſtian Faith, had given up Good Men, in prey, to thoſe,*

Mahomets birds.

That are Tyrannicall, and unjuſt. Which he ſpake, becauſe indeed there was never Law, or Sect, or Opinion, did ſo much magnifie *Goodneſſe*, as the Chriſtian Religion doth: Therefore to avoid the Scandall, and the Danger both; it is good to take knowledge, of the Errours, of an Habit, ſo excellent. Seeke the Good of other Men, but be not in bondage, to their Faces or Fancies; For that is but Facility, or Softneſſe; Which taketh an honeſt Minde Priſoner. Neither give thou *Æſops* Cocke a Gemme, who would be better pleaſed, and happier, if he had had a Barly Corne. The Example of God teacheth the Leſſon truly: *He ſendeth his Raine, and maketh his Sunne to ſhine; upon the Juſt and Unjuſt*; But hee doth not raine Wealth, nor ſhine Honour, and Vertues, upon Men equally. Common Benefits, are to be communicated with all; But peculiar Benefits with choice. And beware; how in making the Portraiture, thou breakeſt the Patterne; For Divinitie maketh the love of our Selves the

the Patterne; The Love of our Neighbours but the Portraiture. *Sell all thou haſt, and give it to the poore, and follow me*: But ſell not all thou haſt, except thou come, and follow me; That is, except thou have a Vocation, wherein thou maiſt doe as much good, with little meanes as with great: For otherwiſe, in feeding the Streames, thou drieſt the Fountaine. Neither is there only a *Habit* of *Goodneſſe*, directed by Right Reaſon; but there is, in ſome Men, even in Nature, a Diſpoſition towards it: As on the other ſide, there is a Naturall Malignitie. For there be, that in their Nature, doe not affect the Good of Others. The lighter Sort of Malignitie, turneth but to a Croſſneſſe, or Frowardneſſe, or Aptneſſe to oppoſe, or Difficilneſſe, or the like; but the deeper Sort, to Envie and meere Miſchiefe. Such Men, in other Mens Calamities, are, as it were, in ſeaſon, and are ever on the loading Part; Not ſo good as the Dogs, that licked *Lazarus* Sores, but like Flies, that are ſtill buzzing, upon

any Thing that is raw; *Misanthropi*, that make it their Practise, to bring Men, to the Bough; And yet have never a Tree, for the purpose, in their Gardens, as *Timon* had: Such Dispositions, are the very Errours of Humane Nature: And yet they are the fittest Timber, to make great Politiques of: Like to knee Timber, that is good for Ships, that are ordained, to be tossed; But not for Building houses, that shall stand firme. The Parts and Signes of *Goodnesse* are many. If a Man be Gracious and Courteous to Strangers, it shewes, he is a Citizen of the World; And that his Heart, is no Island, cut off from other Lands; But a Continent, that joynes to them. If he be Compassionate, towards the Afflictions of others, it shewes that his Heart is like the noble Tree, that is wounded it selfe, when it gives the Balme. If he easily Pardons and Remits Offences, it shewes, that his Mind is planted above Injuries; So that he cannot be shot. If he be Thankfull for small Benefits, it shewes, that he weighs Mens Minds,

Minds, and not their Traſh. But above all, if he have S. *Pauls* Perfection, that he would wiſh to be an *Anathema* from *Chriſt*, for the Salvation of his Brethren, it ſhewes much of a Divine Nature, and a kind of Conformity with *Chriſt* himſelfe.

Of Nobilitie.

XIIII.

WE will ſpeake of *Nobilitie*, firſt as a *Portion* of an *Eſtate*; Then as a *Condition* of *Particular Perſons*. A *Monarchy*, where there is no *Nobility*, at all, is ever a pure, and abſolute *Tyranny*; As that of the Turks. For *Nobilitie* attempers *Soveraignty*, and drawes the Eyes of the People, ſomewhat aſide from the *Line Royall*. But for *Democracies*, they need it not; And they are commonly, more quiet, and leſſe ſubject to Sedition, than where there are Stirps of *Nobles*. For Mens Eyes are upon the Buſineſſe, and not upon the Perſons; Or if upon the Perſons, it is for the Buſineſſe ſake, as fitteſt, and not for Flags and Pedegree. We ſee the *Switzers* laſt well, notwithſtanding their Diverſitie of

of Religion, and of Cantons. For Utility is their Bond, and not reſpects. The united Provinces of the Low-Countries, in their Government, excell: For where there is an Equality, the Conſultations are more indifferent, and the payments and Tributes more cheerefull. A great and Potent *Nobilitie* addeth Majeſty to a Monarch, but diminiſheth Power; And putteth Life and Spirit into the People, but preſſeth their Fortune. It is well, when *Nobles* are not too great for Soveraignty, not for Juſtice; And yet maintained in that height, as the Inſolency of Inferiours, may be broken upon them, before it come on too faſt upon the Majeſty of Kings. A Numerous *Nobilitie*, cauſeth Poverty, and Inconvenience in a State: For it is a Surcharge of Expence; And beſides, it being of Neceſſity, that many of the Nobility, fall in Time to be weake in Fortune, it maketh a kinde of Diſproportion, betweene Honour and Meanes.

As for *Nobilitie* in *Particular Perſons*; It

It is a Reverend Thing, to see an Ancient Castle, or Building not in decay; Or to see a faire Timber Tree, sound and perfect: How much more, to behold an Ancient *Noble Family*, which hath stood against the Waves and weathers of Time. For new *Nobilitie* is but the Act of Power; But Ancient *Nobilitie* is the Act of Time. Those that are first raised to *Nobility*, are commonly more Vertuous, but lesse Innocent, than their Descendants; For there is, rarely, any Rising, but by a Commixture, of Good and Evill Arts. But it is Reason, the Memory of their vertues, remaine to their Posterity; And their Faults die with themselves. *Nobilitie* of *Birth*, Commonly abateth Industry; And he that is not Industrious, envieth him, that is. Besides, *Noble Persons*, cannot goe much higher; And he that standeth at a stay, when others rise, can hardly avoid Motions of Envie. On the other side, *Nobilitie* extinguisheth the Passive Envie, from others towards them; Because they are

in

in poſſeſſion of Honour. Certainly Kings, that have able Men of their *Nobility*, ſhall find eaſe in imploying them; And a better Slide into their Buſineſſe: For People naturally bend to them, as borne in ſome ſort to Command.

Of

Of Seditions, And Troubles.

XV.

Sepheards of *People*, had need know the *Kalenders* of *Tempests* in *State*; which are commonly greatest, when Things grow to Equality; As naturall Tempests are greatest about the *Æquinoctia*. And as there are certaine hollow Blasts of Winde, and secret Swellings of Seas, before a Tempest, so are there in States:

—— *Ille etiam cæcos instare Tumultus*
Sæpe monet, Fraudesque & operta tumescere Bella.

Libels, and Licentious Discourses against the State, when they are frequent and open; And in like sort, false Newes, often running up and downe, to the dis-

advantage

advantage of the State, and haſtily embraced; are amongſt the Signes of *Troubles*. *Virgil* giving the Pedegree of *Fame*, ſaith, *She was ſiſter to the Giants.*

Illam Terra Parens irâ irritata Deorum,
Extremam (ut perhibent) Cæo Encelado
que ſororem
Progenuit. ——

As if *Fames* were the Reliques of *Seditions* paſt; But they are no leſſe, indeed, the preludes of *Seditions* to come. Howſoever he noteth it right, that *Seditious Tumults*, and *Seditious Fames*, differ no more, but as Brother and Siſter, Maſculine and Feminine; Eſpecially, if it come to that, that the beſt Actions of a State, and the moſt plauſible, and which ought to giue greateſt contentment, are taken in ill Senſe, and traduced: For that ſhewes the envy great, as *Tacitus* ſaith; *Conflata magna Invidia, ſeu benè, ſeu malè, geſta premunt.* Neither doth it follow, that becauſe theſe *Fames*, are a ſigne of *Troubles*, that the ſuppreſſing of them, with too much Severity, ſhould be a Remedy of *Troubles*. For the

the Despising of them, many times, checks them best; And the Going about to stop them, doth but make a wonder Long-lived. Also that kinde of Obedience, which *Tacitus* speaketh of, is to be held suspected; *Erant in officio, sed tamen qui mallent mandata Imperantium interpretari, quàm exequi*; Disputing, Excusing, Cavilling upon Mandates and Directions, is a kind of shaking off the yoake, and Assay of disobedience; Especially, if in those disputings, they which are for the direction, speake fearefully, and tenderly; And those that are against it, audaciously.

Also, as *Machiavel* noteth well; when Princes, that ought to be Common Parents, make themselves as a Party, and leane to a side, it is a Boat that is overthrowen, by uneven weight, on the one Side; As was well seen, in the time of *Henry* the third of *France*: For first, himselfe entred Leagve for the Extirpation of the *Hrotestants*; and presently after, the same Leagve was turned upon Himselfe. For when the Authority of Princes, is made

but

but an Acceſſary to a Cauſe; And that there be other Bands, that tie faſter, than the Band of Soveraignty, Kings begin to be put almoſt out of Poſſeſſion.

Alſo, when Diſcords, and Quarrells, and Factions, are carried openly, and audaciouſly; it is a Signe, the Reverence of Government is loſt. For the Motions of the greateſt perſons, in a Government, ought to be, as the Motions of the Planets, under *Primum Mobile*, (according to the old Opinion:) which is; That every of them, is carried ſwiftly by the Higheſt Motion, and ſoftly in their owne Motion. And therefore, when great Ones, in their owne particular Motion, move violently, and, as *Tacitus* expreſſeth it well, *Liberiùs quàm ut Imperantium meminiſſent*; It is a Signe, the Orbs are out of Frame. For Reverence is that, wherwith Princes are girt from God; Who threatneth the diſſolving thereof; *Solvam cingula Regum.*

So when any of the foure Pillars of Government, are mainely ſhaken, or weakned,

weakned (which are *Religion*, *Justice*, *Counsell*, and *Treasure*,) Men had need to pray for Faire Weather. But let us passe from this Part of predictions, (Concerning which, nevertheless, more light may be taken, from that which followeth,) And let us speake first of the *Materials* of *Seditions*; Then of the *Motives* of them; And thirdly of the *Remedies*.

Concerning the *Materials* of *Seditions*. It is a Thing well to be considered: For the surest way to prevent *Seditions*, (if the Times do beare it,) is to take away the *Matter* of them. For if there be Fuell prepared, it is hard to tell whence the Sparke shall come, that shall set it on Fire. The *Matter* of *Seditions* is of two kindes; *Much Poverty* and *Much Discontentment*. It is certain, so many *Overthrown Estates*, so many Votes for *Troubles*. *Lucan* noteth well the *State* of *Rome*, before the Civill Warre.

Hinc Usura vorax, rapidumque in tempore Fœnus

Hinc

Hinc concussa Fides, & multis utile Bellum.

This same *Multis utile Bellum*, is an assured and infallible Signe, of a State, disposed to *Seditions*, and *Troubles*. And if this *Poverty*, and Broken Estate, in the better Sort, be joyned with a want and Necessity, in the meane People, the danger is imminent, and great. For the Rebellions of the Belly are the worst. As for *Discontentments*, they are in the Politique Body, like to Humours in the Naturall, which are apt to gather a preternaturall Heat, and to Enflame. And let no Prince measure the Danger of them, by this; whether they be Just, or Unjust? For that were to imagine People to be too reasonable; who doe often spurne at their owne Good: Nor yet by this, whether the Griefes, whereupon they rise, be in fact, great or small: For they are the most dangerous *Discontentments*, where the Feare is greater than the feeling. *Dolendi Modus, Timendi non item.* Besides, in great Oppressions, the same Things, that provoke the Patience, doe withall mate the

Courage: But in Feares it is not so. Neither let any Prince, or State, be secure concerning *Discontentments*, because they have been often, or have been long, and yet no Perill hath ensued; For as it is true, that every Vapor, or Fume, doth not turne into a Storme; So it is, nevertheless true, that Stormes, though they blow over divers times, yet may fall at last; And as the Spanish Proverbe noteth well; *The cord breaketh at the last by the weakest pull.*

The *Causes* and *Motions* of *Seditions are, Innovation* in *Religion*; *Taxes*; *Alteration of Lawes and Customes*; *Breaking of privileges*; *Generall Oppression*; *Advancement of unworthy persons*; *Strangers*; *Dearths*; *Disbanded Souldiers*; *Factions grown desperate*. And whatsoever in offending People, joyneth and knitteth them, in a Common Cause.

For the *Remedies*; There may be some generall Preservatives, whereof we will speake; As for the just Cure, it must answer to the Particular Disease: And so be left to Counsell; rather than Rule.

The first *Remedy* or prevention, is to remove

remove by all meanes possible, that *materiall Cause* of *Sedition*, whereof we speake; which is *Want* and *Poverty* in the *Estate*. To which purpose, serveth the Opening, and well Ballancing of Trade; The Cherishing of Manufactures; the Banishing of Idlenesse; the Repressing of waste and Excesse by Sumptuary Lawes; the Improvement and Husbanding of the Soyle; the Regulating of Prices of things vendible; The Moderating of Taxes and Tributes; And the like. Generally, it is to be foreseene, that the Population of a Kingdome (especially if it be not mowen downe by warres) doe not exceed, the Stock of the Kingdome, which should maintaine them. Neither is the Population, to be reckoned, onely by number: For a smaller Number, that spend more, and earne lesse, doe weare out an Estate, sooner that a greater Number, that live lower, and gather more. Therefore the Multiplying of Nobilitie, and other Degrees of Qualitie, in an over Proportion, to the Common People, doth speedily

bring a State to Neceſſity: And ſo doth likewiſe an overgrown Clergie; For they bring nothing to the Stocke; And in like manner, when more are bred Schollers, than Preferments can take off.

It is likewiſe to be remembred, that for as much as the increaſe of any Eſtate, muſt be upon the Forrainer, (for whatſoever is ſome where gotten, is ſomewhere loſt) There be but three Things, which one Nation ſelleth unto another; The *Commoditie* as Nature yeeldeth it; The *Manufacture*; and the *Victure* or *Carriage*. So that if theſe three wheeles goe, Wealth will flow as in a Spring tide. And it commeth many times to paſſe, that *Materiam ſuperabit Opus*; That the Worke, and Carriage, is more worth, than the Materiall, and enricheth a State more; As is notably ſeene in the *Low-Country-men*, who have the beſt Mines, above ground, in the World.

Above all things, good Policie, is to be uſed, that the Treaſure and Moneyes, in a State, be not gathered into few Hands.

For

For otherwiſe, a State may have a great Stock, and yet ſtarve. And Money is like Mucke, not good except it be ſpread. This is done, chiefly, by ſuppreſſing, or at the leaſt: keeping a ſtrait Hand, upon the Devouring Trades of *Uſury*, *Ingroſſing*, great *Paſturages*, and the like.

For removing *Diſcontentments*, or at leaſt the danger of them; There is in every State (as we know) two Portions of *Subjects*, The *Nobleſſe*, and the *Commonaltie*. When one of theſe is *Diſcontent*, the danger is not great; For Common People, are of ſlow Motion, if they be not excited, by the Greater Sort; And the Greater Sort are of ſmall ſtrength, except the Multitude, be apt and ready, to move of themſelves. Then is the danger, when the Greater Sort doe but wait for the Troubling of the waters, amongſt the Meaner, that then they may declare themſelves. The Poets faigne, that the reſt of the Gods, would have bound *Jupiter*; which he hearing of, by the Counſell of *Pallas*, ſent for *Briarius*, with his hundred

Hands, to come in to his Aid. An Embleme no doubt, to ſhew, how ſafe it is for Monarchs, to make ſure of the good Will of Common People.

To give moderate Liberty, for Griefes, and *Diſcontentments* to evaporate, (ſo it be without too great Inſolency or Bravery) is a ſafe Way. For he that turneth the Humors backe, and maketh the Wound bleed inwards, endangereth maligne Ulcers, and pernicious Impoſtumations.

The Part of *Epimetheus*, mought well become *Prometheus*, in the caſe of *Diſcontentments*, For there is not a better proviſion againſt them. *Epimetheus*, when Griefes and Euils flew abroad, at laſt ſhut the lid, and kept Hope in the Bottome of the Veſſell. Certainly, the Politique and Artificiall Nouriſhing, and Entertaining of *Hopes*, and Carrying Men from *Hopes* to *Hopes*; is one of the beſt Antidotes, againſt the Poyſon of *Diſcontentments*. And it is a certaine Signe, of a wiſe Government, and Proceeding, when it can hold Mens hearts by *Hopes*, when it cannot

not by Satisfaction: And when it can handle things, in ſuch manner, as no Evill ſhall appeare ſo peremptory, but that it hath ſome Out-let of *Hope*: Which is the leſſe hard to do, becauſe both particular Perſons, and Factions, are apt enough to flatter themſelves, or at leaſt to brave that, which they beleeve not.

Alſo, the Foreſight, and Prevention, that there be no likely or fit Head, whereunto *Diſcontented Perſons* may reſort, and under whom they may joyne, is a knowne, but an excellent point of Caution. I underſtand a fit Head, to be one, that hath Greatneſſe, and Reputation; That hath Confidence with the *Diſcontented Party*; and upon whom they turne their Eyes: And that is thought *Diſcontented* in his owne particular; which kind of Perſons, are either to be wonne, and reconciled to the State, and that in a faſt and true manner; Or to be fronted, with ſome other, of the ſame Party, that may oppoſe them, and ſo divide the reputation. Generally, the Dividing and Breaking of all

Factions, and Combinations that are adverse to the State, and setting them at distance, or at least distrust amongst themselves, is not one of the worst *Remedies*. For it is a desperate Case, if those, that hold with the Proceeding of the State, be full of Discord and Faction; And those that are against it, be entire and united.

I have noted, that some witty and sharpe Speeches, which have fallen from *Princes*, have given fire to *Seditions*. *Cæsar* did himselfe infinite Hurt, in that Speech; *Sylla nescivit Literas, non potuit dictare*: For it did, utterly, cut off that *Hope*, which Men had entertained, that he would, at one time or other, give over his Dictatorship. *Galba* undid himselfe by that Speech: *Legi à se Militem, non emi*: For it put the Souldiers, out of Hope, of the Donative. *Probus* likewise, by that Speech; *Si vixero, non opus erit amplius Romano Imperio militibus*. A Speech of great Despaire, for the Souldiers. And many the like Surely, *Princes* had need, in tender Matter, and Tickliſh

Times

Times, to beware what they ſay; Eſpecially in theſe ſhort Speeches, which flie abroad like Darts, and are thought to be ſhot out of their ſecret Intentions. For as for large Diſcourſes, they are flat Things and not ſo much noted.

Laſtly, let Princes, againſt all Events, not be without ſome Great Perſon, one, or rather more, of Military Valour neere unto thē, for the Repreſſing of *Seditions*, in their beginnings. For without that, there uſeth to be more tripidation in Court upon the firſt Breaking out of *Troubles*, than were fit. And the *State* runneth the danger of that, which *Tacitus* ſaith; *Atque is Habitus animorum fuit, ut peſſimum facinus auderent Pauci, Plures vellent, Omnes paterentur.* But let ſuch Military Perſons, be Aſſured, and well reputed of, rather than factions, and Popular; Holding alſo good Correſpondence, with the other Great Men in the *State*, Or elſe the Remedie, is worſe than the Diſeaſe.

Of

Of Atheisme.

XVI.

I Had rather beleeve all the Fables in the *Legend*, and the *Talmud*, and the *Alcoran*, than that this universall Frame, is without a Minde. And therefore, God never wrought Miracle, to convince *Atheisme*, because his Ordinary Works convince it. It is true that a little Philosophy inclineth Mans minde to *Atheisme*; But depth in Philosophy, bringeth Mens Minds about to *Religion*: For while the Minde of Man, looketh upon Second Causes Scattered, it may sometimes rest in them, and goe no further: But when it beholdeth, the Chaine of them Confederate and Linked together, it must needs fly to *Providence*, and *Deitie*. Nay even that *Schoole*, which is most

moſt accuſed of *Atheiſme*, doth moſt demonſtrate *Religion*; That is, the *Schoole* of *Leucipus*, and *Democritus*, and *Epicurus*. For it is a thouſand times more Credible, that foure Mutable Elements, and one Immutable Fift Eſſence, duely and Eternally placed, need no God; than that an Army of Infinite ſmall Portions, or ſeeds unplaced, ſhould have produced this Order, and Beauty, without a Divine Marſhall. The Scripture ſaith; *The Foole hath ſaid in his Heart, There is no God*: It is not ſaid; *The Foole hath thought in his Heart*: So as, he rather ſaith it by rote to himſelfe, as that he would have, than that he can throughly beleeve it, or be perſwaded of it. For none deny there is a *God*, but thoſe, for whom it maketh that there were no God. It appeareth in nothing more, that *Atheiſme* is rather in the *Lip*, than in the *Heart* of Man, than by this; That *Atheiſts* will ever be talking of that their Opinion, as if they fainted in it, within themſelves, and would be glad to be ſtrengthened, by the Conſent of others:

thers: Nay more, you shall have *Atheists* strive to get *Disciples*, as it fareth with other Sects. And, which is most of all, you shall have of them, that will suffer for *Atheisme*, and not recant; Whereas; if they did truely thinke, that there were no such Thing as *God*, why should they trouble themselves? *Epicurus* is charged, that he did but dissemble, for his credits sake, when he affirmed; There were *Blessed Natures*, but such as enjoyed themselves without having respect to the Government of the World. Wherein, they say, he did temporize; though in secret, he thought, there was no *God*. But certainly, he is traduced; For his Words are Noble and Divine: *Non Deos vulgi negare profanum; sed vulgi Opiniones Diis applicare profanum.* *Plato* could have said no more. And although, he had the Confidence, to deny the *Administration*, he had not the Power to deny the *Nature*. The *Indians* of the *West*, have names for their particular *Gods*, though they have no name for *God*; As if the *Heathens*, should have

have had the Names *Jupiter*, *Apollo*, *Mars*, &c. But not the Word, *Deus*: which shewes that even those Barbarous People, have the Notion, though they have not the Latitude and extent of it. So that against *Atheists*, the very Savages take part, with the very subtilleſt Philoſophers. The Contemplative *Atheiſt* is rare; A *Diagoras*, a *Bion*; a *Lucian* perhaps, and ſome others; And yet they ſeeme to be more than they are; for that, all that Impugne a received *Religion*, or *Superſtition*, are by the adverſe Part, branded with the Name of *Atheiſts*. But the great *Atheiſts*, indeed, are *Hypocrites*; which are ever Handling Holy Things, but without feeling. So as they muſt needs be cauterized in the End. The *Cauſes* of *Atheiſme* are; *Diviſions* in *Religion*, if they be many: For any one maine Diviſion, addeth Zeale to both Sides; But many Diviſions introduce *Atheiſme*. Another is, *Scandall* of *Prieſts*; When it is come to that, which S. *Bernard* ſaith, *Non eſt jam dicere, ut Populus, ſic Sacerdos: quia nec ſic Populus, ut Sacerdos.*

A third

A third is, Custome of *Profane Scoffing* in *Holy Matters*, which doth, by little and little, deface the Reverence of Religion. And lastly, *Learned Times*, specially with Peace, and Prosperity: For troubles and Adversities doe more bow Mens Mindes to *Religion*. They that deny a *God*, destroy Mans Nobility: For certainly, Man is of Kinne to the Beasts, by his body; And if he be not of Kinne to *God*, by his Spirit, he is a Base and Ignoble Creature. It destroies likewise Magnanimity, and the Raising of Humane Nature: For take an Example of a Dog; And marke what a Generosity, and Courage he will put on, when he findes himselfe maintained, by a Man; who to him is in stead of a *God*, or *Melior natura*: which courage is manifestly such, as that Creature, without that Confidence, of a better Nature, than his owne, could never attaine. So Man, when he resteth and assureth himselfe, upon divine Protection, and Favour, gathereth a Force and Faith; which Humane Nature in it selfe, could not obtaine. Therefore,

as

as *Atheiſme* is in all reſpects hatefull, ſo in this, that it depriveth humane Nature, of the Meanes, to exalt it ſelfe above Humane Frailty. As it is in partieular Perſons, ſo it is in Nations: Never was there ſuch a *State* for Magnanimity, as *Rome*: Of this *State* heare what *Cicero* ſaith; *Quam volumus, licet, patres conſcripti, nos amemus, tamen nec numero Hiſpanos, nec robore Gallos; nec calliditate Pœnos, nec artibus Græcos; nec denique; hoc ipſo hujus Gentis & Terræ domeſtico nativoq; ſenſu Italos ipſos & Latinos; ſed Pietate, ac Religione, atque hâc unâ Sapientiâ, quod Deorum Immortalium Numine, omnia regi, gubernariq; perſpeximus, omnes Gentes Nationeſque ſuperavimus.*

Of

Of Superstition.

XVII.

IT were better to have no Opinion of *God* at all, than such an Opinion as is unworthy of him: For the one is Unbeleefe, the other is Contumely: And certainely *Superstition* is the Reproach of the *Deity*. *Plutarch* saith well to that purpose: *Surely* (saith he) *I had rather, a great deale, Men should say there was no such Man at all, as Plutarch, than that they should say, that there was one Plutarch, that would eat his Children, as soone as they were borne*; As the Poets speake of *Saturne*. And, as the Contumely is greater towards *God*, so the Danger is greater towards Men. *Atheisme* leaves a Man to Sense, to Philosophy; to Naturall Piety; to Lawes; to Reputation; All which may be

be Guides to an outward Morall vertue, though *Religion* were not; But *Superſtition* diſmounts all theſe, and erecteth an abſolute Monarchy in the Mindes of Men. Therefore *Atheiſme* did never perturbe *States*; For it makes Men wary of themſelves, as looking no further: And we ſee the times inclined to *Atheiſme* (as the Time of *Auguſtus Cæſar*) were civill times. But *Superſtition* hath beene the Confuſion of Many States; And bringeth in a new *Primum Mobile*, that raviſheth all the Spheares of Government. The Maſter of *Superſtition* is the People; And in all *Superſtition*, Wiſe Men follow Fooles; And Arguments are fitted to Practiſe, in a reverſed Order. It was gravely ſaid, by ſome of the Prelates, in the *Counſell of Trent*, where the doctrine of the Schoolemen bare great Sway; *That the Schoolemen were like Aſtronomers, which did feigne Eccentricks and Epicycles, and ſuch Engines of Orbs, to ſave the Phenomena; though they knew, there were no ſuch Things*: And in like manner, that the Schoolemen had framed a Num-

ber of ſubtile and intricate *Axiomes*, and *Theorems*, to ſave the practice of the Church. The *Cauſes* of *Superſtition* are; Pleaſing and ſenſuall Rites and Ceremonies: Exceſſe of Outward and Phariſaicall Holineſſe: Over great Reverence of Traditions, which cannot but load the Church: The Stratagems of Prelates for their owne Ambition and Lucre: The Favouring too much of Good Intentions which openeth the Gate to Conceits and Novelties: The taking an Aime at divine Matters by Humane, which cannot but breed mixture of Imaginations: And laſtly, Barbarous Times, Eſpecially joyned with Calamities and Diſaſters. *Superſtition*, without a vaile, is a deformed Thing; For, as it addeth deformity to an Ape, to be ſo like a Man; So the Similitude of *Superſtition* to *Religion*, makes it the more deformed. And as wholeſome Meat corrupteth to little Wormes; So good Formes and Orders, corrupt into a Number of petty Obſervances. There is a *Superſtition*, in avoiding *Superſtition*; when

when men thinke to doe beſt, if they goe furtheſt from the *Superſtition* formerly received: Therefore, Care would be had, that (as it fareth in ill Purgings) the good be not taken away, with the Bad, which commonly is done, when the People is the Reformer.

Of Travaile.

XVIII.

TRavaile, in the younger Sort, is a Part of Education; In the Elder, a Part of Experience. He that *Travelleth* into a Country, before he hath ſome Entrance into the Language, goeth to *Schoole* and not to *Travaile*. That Young men travaile under ſome Tutor, or grave Servant, I allow well; So that he be ſuch a one, that hath the Language, and hath been in the Country before; whereby he may be able to tell them, what Things are worthy to be ſeene in the Country where they goe; what Acquaintances they are to ſeeke; What Exerciſes or Diſcipline the Place yeeldeth. For elſe young Men ſhall goe hooded, and looke abroad little. It is a ſtrange Thing, that in Sea-voyages, where there is nothing to be

be ſeene, but Sky and Sea, men ſhould make Diaries; But in *Land-Travaile*, wherin ſo much is to be obſerved, for the moſt part, they omit it; As if Chance, were fitter to be regiſtred, than Obſervation. Let Diaries, therefore, be brought in uſe. The Things to be ſeen and obſerved are; The Courts of Princes, ſpecially when they give Audience to Ambaſſadours: The Courts of Juſtice, while they ſit and heare Cauſes; And ſo of Conſiſtories Eccleſiaſticke: The Churches, and Monaſteries, with the Monuments which are therein extant; The Wals and Fortifications of Cities and Townes; And ſo the Havens and Harbours: Antiquities, and Ruines: Libraries; Colleges, Diſputations, and Lectures, where any are: Shipping and Navies: Houſes, and Gardens of State, and Pleaſure, neere great Cities: Armories: Arſenals: Magazens: Exchanges: Burſes; Ware-houſes: Exerciſes of Horſeman-ſhip; Fencing; Trayning of Souldiers; and the like: Comedies; Such whereunto the better Sort of perſons doe reſort

Treasuries of Jewels, and Robes; Cabinets, and Rarities: And to conclude, whatsoever is memorable in the Places, where they goe. After all which, the Tutors or Servants, ought to make diligent Enquirie. As for Triumphs, Masques, Feasts, Weddings, Funerals, Capitall Executions, and such Shewes; Men need not to be put in minde of them; Yet are they not to be neglected. If you will have a Young Man, to put his *Travaile* into a little Roome, and in short time, to gather much, this you must doe. First, as was said, he must have some Entrance into the Language, before he goeth. Then he must have such a Servant, or Tutor, as knoweth the Country, as was likewise said. Let him carry with him also some Card or Booke describing the Country, where he travelleth, which will be a good Key to his Enquiry: Let him keepe also a Diary. Let him not stay long in one City, or Towne, More or lesse as the Place deserveth, but not long: Nay, when he stayeth in one City or Towne, let

let him change his Lodging, from one End and Part of the Towne, to another, which is a great Adamant of Acquaintance. Let him ſequeſter himſelfe from the Company of his Country-men, and diet in ſuch Places, where there is good Company of the Nation, where he travaileth. Let him upon his Removes from one place to another, procure Recommendation, to ſome perſon of Quality, reſiding in the Place, whither he removeth, that he may uſe his Favour, in thoſe things, he deſireth to ſee or know. Thus he may abridge his *Travaile*, with much profit. As for the acquaintance, which is to be ſought in *Travaile*; That which is moſt of all profitable, is acquaintance with the Secretaries, and Employed Men of Ambaſſadours; For ſo in *Travailing* in one Country he ſhall ſucke the Experience of many. Let him alſo ſee and viſit Eminent Perſons, in all Kindes, which are of Great Name abroad; That he may be able to tell, how the Life agreeth with the Fame. For Quarrels, they are with

Care and Discretion to be avoided: They are, commonly, for Mistresses: Healths; Place; and Words. And let a Man beware how he keepeth Company, with Cholericke and Quarrelsome Persons; for they will engage him into their owne Quarrels. When a *Travailer* returneth home, let him not leave the Countries, where he hath *Travailed*, altogether behinde him; But maintaine a Correspondence, by letters, with those of his Acquaintance, which are of most Worth. And let his *Travaile* appeare rather in his Discourse, than in his Apparrell, or Gesture; And in his Discourse, let him be rather advised in his Answers, than forwards to tell Stories: And let it appeare, that he doth not change his Country Manners, for those of Forraigne Parts; But onely, pricke in some Flowers, of that he hath Learned abroad, into the Customes of his owne country.

Of

Of Empire.

XIX.

IT is a miſerable State of Minde, to have few Things to deſire, and many Things to feare: And yet that commonly is the Caſe of *Kings*, Who being at the higheſt, want Matter of deſire, which makes their Mindes more Languiſhing; And have many Repreſentations of Perills and Shadowes, which makes their Mindes the leſſe cleare. And this is one Reaſon alſo of that Effect, which the Scripture ſpeaketh of; *That the Kings heart is inſcrutable.* For Multitude of Jealouſies, and Lack of ſome predominant deſire, that ſhould marſhall and put in order all the reſt, maketh any Mans Heart, hard to finde, or ſound. Hence it comes likewiſe, that *Princes*, many times, make them-

themſelves Deſires, and ſet their Hearts upon toyes: Sometimes upon a Building; Sometime upon Erecting of an Order; Sometimes upon the advancing of a Perſon; Sometimes upon obtaining Excellency in ſome Art, or Feat of the Hand; As *Nero* for playing on the Harpe, *Domitian* for Certainty of the Hand with the Arrow, *Commodus* for playing at Fence, *Caracalla* for driving Chariots, and the like. This ſeemeth incredible unto thoſe that know not the Principle; *That the Minde of Man is more cheared, and refreſhed, by profiting in ſmall things, than by ſtanding at a ſtay in great.* We ſee alſo that *Kings*, that have beene fortunate Conquerours in their firſt yeares; it being not poſſible for them to goe forward infinitely, but that they muſt have ſome Checke or Arreſt in their Fortunes; turne in their latter yeares, to be Superſtitious and Melancholy: As did *Alexander* the Great; *Dioclesian*; And in our memory, *Charles* the fift; And others: For he that is uſed

to

to goe forward, and findeth a Stop, falleth out of his owne favour, and is not the Thing he was.

To speake now of the true Temper of *Empire*: It is a Thing rare, & hard to keep: For both Temper & Distemper consist of Contraries. But it is one thing to mingle Contraries, another to enterchange them. The answer of *Apollonius* to *Vespacian*, is full of Excellent Instruction; *Vespacian* asked him; *What was Neroes overthrow?* He answered; *Nero could touch and tune the Harpe well; But in Government, sometimes he used to winde the pins too high, sometimes to let them downe too low.* And certaine it is, that Nothing destroyeth Authority so much, as the unequall and untimely Enterchange of Power *Pressed* too farre, and *Relaxed* too much.

This is true; that the Wisdome of all these latter Times in *Princes* Affaires, is rather fine Deliveries, and Shiftings of Dangers and Mischiefes, when they are neare; than solid and grounded Courses to keepe them aloofe. But this is but to try

try Masteries with Fortune: And let men beware, how they neglect, and suffer Matter of Trouble, to be prepared: For no Man can forbid the Sparke, nor tell whence it may come. The difficulties in *Princes* Businesse, are many and great; But the greatest difficulty, is often in their owne Minde. For it is common with *Princes*, (saith *Tacitus*) to will Contradictories. *Sunt plerumq; Regum voluntates vehementes, & inter se contrariæ.* For it is the Solœcisme of Power, to thinke to Command the End, and yet not to endure the Meane.

Kings have to deale with their *Neighbours*; their *Wives*; their *Children*; their *Prelates* or *Clergie*; their *Nobles*; their *Second Nobles* or *Gentlemen*; their *Merchants*; their *Commons*; and their *Men of Warre*; And from all these arise Dangers, if Care and Circumspection be not used.

First for their *Neighbours*; There can no generall Rule be given (The Occasions are so variable,) saue one; which ever holdeth; which is, That *Princes* doe keepe

keepe due Centinell, that none of their *Neighbours* doe overgrow ſo; (by Encreaſe of Territory, by Embracing of Trade, by Approaches, or the like) as they become more able to annoy them, than they were, And this is, generally, the worke of Standing Coũſels to foreſee, and to hinder it. During that *Triumvirate* of *Kings*, *King Henry* the 8. of *England*, *Francis* the 1. *King* of *France*, and *Charles* the 5. *Emperour*, there was ſuch a watch kept, that none of the Three, could win a Palme of Ground, but the other two, would ſtraightwayes ballance it, either by confederation, or, if need were, by a Warre: And would not, in any wiſe, take up peace at intereſt. And the like was done by that League (which, *Guicciardine* ſaith, was the Security of *Italy*) made between *Ferdinando* King of *Naples*; *Lorenzius Medices*, and *Ludovicus Sforza*, *Potentates*, the one of *Florence*, the other of *Millaine*. Neither is the Opinion, of ſome of the Schoole-Men, to be received; *That a warre cannot juſtly be made*,

made, but upon a precedent Injury, or Provocation. For there is no Queſtion, but a juſt Feare, of an Imminent danger, though there be no Blow given, is a lawful Cauſe of a Warre.

For their *Wives*; There are Cruell Examples of them. *Livia* is infamed for the poiſoning of her husband: *Roxolana*, *Solymans* Wife, was the deſtruction, of that renowned Prince, *Sultan Muſtapha*; And otherwiſe troubled his houſe, and Succeſſion: *Edward* the Second of *England*, his Queen, had the principal hand, in the Depoſing and Murther of her Husband. This kinde of danger, is then to be feared, chiefly, when the *Wives* have Plots, for the Raiſing of their own Children; Or elſe that they be Aduoutreſſes.

For their *children*: The Tragedies, likewiſe, of dangers from them, have beene many. And generally, the Entring of Fathers, into Suſpicion of their *Children*, hath been ever unfortunate, The deſtruction of *Muſtapha*, (that we named before) was ſo fatall to *Solymans* Line, as the

the Succeſſion of the *Turks* from *Solyman*, untill this day, is ſuſpected to be untrue, and of ſtrange Bloud; For that *Selymus* the Second was thought to be Suppoſitious. The deſtruction of *Criſpus*, a young Prince, of rare Towardneſſe, by *Conſtantinus* the great, his Father, was in like manner fatall to his Houſe, For both *Couſtantinus*, and *Conſtance*, his Sonne, died violent deaths; And *Conſtantius* his other Sonne, did little better; who died, indeed, of Sickneſſe, but after that *Julianus* had taken Armes againſt him. The deſtructiō of *Demetrius*, Sonne to *Philip* the Second, of *Macedon*, turned upon the Father, who died of Repentance. And many like Examples there are: but few, or none, where the Fathers had good by ſuch diſtruſt; Except it were where the Sonnes were up, in open Armes againſt them; As was *Selymus* the firſt againſt *Bajazet*: And the three Sonnes of *Henry* the Second, King of *England*.

For their *Prelates*; when they are proud and great, there is alſo danger from them:

As

As it was, in the times of *Anselmus*, and *Thomas Becket*, Archbishops of *Canterbury*; who with their Crosiars, did almost try it, with the Kings Sword; And yet they had to deale with Stout and Haughty Kings; *William Rufus*, *Henry* the first, and *Henry* the second. The danger is not from that *State*, but where it hath a dependance of forraigne Authority; Or where the Churchmen come in, and are elected, not by the Collation of the King, or particular Patrons, but by the People.

For their *Nobles*; To keepe them at a distance, it is not amisse; But to depresse them, may make a King more Absolute, but lesse Safe; And lesse able to performe any thing, that he desires. I have noted it, in my History of King *Henry* the Seventh, of *England*, who depressed his *Nobility*; Whereupon, it came to passe, that his Times were full of Difficulties, & Troubles; For the *Nobility*, though they continued loyall unto him, yet did they not cooperate with him, in his Businesse.

So

So that in effect, he was faine to doe all things, himselfe.

For their *Second Nobles*; There is not much danger from them, being a Body dispersed. They may sometimes discourse high, but that doth little hurt: Besides, they are a Counterpoize to the Higher *Nobility*, that they grow not too Potent: And lastly, being the most immediate in Authority, with the common People, they doe best temper Popular Commotions.

For their *Merchants*; They are *Vena porta*; And if they flourish not, a Kingdome may have good Limmes, but will have empty Veines, and nourish little. Taxes, and Imposts upon them, doe seldome good to the *Kings* Revenew; For that that he winnes in the Hundred, he leeseth in the Shire; The particular Rates being increased, but the totall Bulke of Trading rather decreased.

For their *Commons*; there is little danger from them, except it be, where they have Great and Potent Heads; or where

you meddle, with the Point of Religion; Or their Customes, or Meanes of life.

For their *Men of warre*; It is a dangerous State, where they live and remaine in a Body, and are used to Donatives; whereof we see examples in the *Janizaries*, and *Pretorian* Bands of *Rome*: But Traynings of Men, and Arming them in severall places, and under severall Commanders, and without Donatives, are Things of Defence, and no Danger.

Princes are like to *Heavenly Bodies*, which cause good or evill times: And which have much *Veneration*, but no *Rest*. All precepts concerning *Kings*, are in effect comprehended, in those two Remembrances: *Memento quod es Homo*; And *Memento quod es Deus*, or *Vice Dei*: The one bridleth their Power, and the other their Will.

Of

Of Counſell.

XX.

THe greateſt Truſt, betweene Man and Man, is the Truſt of *Giving Counſell*. For in other Confidences, Men commit the parts of life; Their Lands, their Goods their Children, their Credit, ſome particular Affaire: But to ſuch, as they make their *Counſellours*, they commit the whole: By how much the more, they are obliged to all Faith and integrity. The wiſeſt *Princes*, need not thinke it any diminution to their Greatneſſe, or derogation to their Sufficiency, to rely upon *Counſell*. *God* himſelfe is not without: But hath made it one of the great Names of his bleſſed Sonne; *The Counſellour*. *Salomon* hath pronounced, that *In Counſell is Stabilitie*. Things will have their firſt, or ſecond Agitation; If they be not toſſed upon the

Arguments of *Counsell*, they will be tossed upon the Waves of *Fortune*; And be full of Inconstancy, doing, and undoing, like the Reeling of a drunken man. *Salomons* Sonne found the Force of *Counsell*, as his Father saw the necessity of it. For the Beloved Kingdome of God was first rent, and broken by ill *Counsell*; Upon which *Counsell*, there are set, for our Instruction, the two Markes, whereby *Bad Counsell* is, for ever, best discerned: That it was *young Counsell*, for the Persons; And *Violent Counsell*, for the Matter.

The Ancient Times doe set forth in Figure, both the Incorporation, and inseparable Conjunction of *Counsell* with *Kings*; And the wise and Politique use of *Counsell* by *Kings*: The one, in that they say, *Jupiter* did marry *Metis*, which signifieth *Counsell*: Whereby they intend, that *Soveraignty* is married to *Counsell*: The other, in that which followeth, which was thus: They say after *Jupiter* was married to *Metis*, she conceived by him, and was with Childe, but *Jupiter* suffered her not to stay till

till ſhee brought forth, but eat her up; Wherby he became himſelfe with Child, and was delivered of *Pallas Armed*, out of his Head. Which monſtrous Fable, containeth a ſecret of *Empire*; How *Kings* are to make uſe of their *Counſell* of *State*. That firſt, they ought to referre matters unto them, which is the firſt Begetting or Impregnation; But when they are elaborate, moulded, and ſhaped, in the Wombe of their *Counſell*, and grow ripe, and ready to be brought forth; That then, they ſuffer not their *Counſell* to goe through with the reſolution, and direction, as if it depended on them; But take the matter backe into their owne Hands, and make it appeare to the World, that the Decrees, and finall Directions, (which, becauſe they come forth with *Prudence*, and *Power*, are reſembled to *Pallas Armed*) proceeded from themſelves: And not onely from their *Authority*, but (the more to adde Reputation to Themſelves) from their *Head*, and *Device*.

Let us now ſpeake of the *Inconveniences*

of *Counsell*, and of the *Remedies*. The *Inconveniences*, that have beene noted in calling, and using Counsell, are three. First, the revealing of Affaires, whereby they become lesse *Secret*. Secondly, the Weakning of the Authority of Princes, as if they were lesse of themselves. Thirdly, the Danger of being unfaithfully *Counselled*; and more for the good of them that *Counsell*, than of him that is *Counselled*. For which *Inconveniences*, the Doctrine of *Italy*, and practice of *France*, in some Kings times, hath introduced *Cabinet Counsels*; A Remedy worse than the Disease.

As to *Secrecie*; *Princes* are not bound to communicate all Matters, with all *Counsellors*; but may extract and select. Neither is it necessary, that he that consulteth what he should doe, should declare what he will do. But let *Princes* beware, that the *unsecreting* of their Affaires, comes not from Themselves. And as for *Cabinet Counsels*, it may be their *Motto*; *Plenus rimarum sum*: One futile Person, that maketh it his glory to tell, will doe more

more hurt, than many, that know it their duty to conceale. It is true, there be ſome Affaires, which require extreme *Secrecy*, which will hardly go beyond one or two perſons, beſides the *King*: Neither are thoſe *Counſels* unproſperous: For beſides the *Secrecy*, they commonly goe on conſtantly in one Spirit of Direction, without diſtraction. But then it muſt be a Prudent *King*, ſuch as is able to Grinde with a *Hand-Mill*; And thoſe *Inward Counſellours*, had neeed alſo, be Wiſe Men, and eſpecially true and truſty to the Kings Ends; As it was with King *Henry* the Seventh of *England*, who in his greateſt Buſineſſe, imparted himſelfe to none, except it were to *Morton*, and *Fox*.

For *weakning of Authority*; The Fable ſheweth the *Remedy*. Nay the Majeſty of Kings, is rather exalted, than diminiſhed, when they are in the Chaire of Counſell; Neither was there evet *Prince*, bereaved of his Dependances, by his *Councell*; Except where there hath beene, ei-

ther an Overgreatneſſe in one *Counſellour*, Or an Overſtrict Combination in Divers; which are things ſoone found, and holpen.

For the laſt *Inconvenience*, that Men will *Counſell with an Eye to themſelves*; Certainly, *Non inveniet Fidem ſuper terram*, is meant of the Nature of Times, and not of all particular Perſons; There be, that are in Nature, Faithfull, and Sincere, and plaine, and direct; Not Crafty, and Involved: Let *Princes*, above all, draw to themſelves ſuch Natures. Beſides, *Counſellours* are not Commonly ſo united, but that one *Counſellour* keepeth Centinell over Another; So that if any do *Counſell* out of Faction, or private Ends, it commonly comes to the *Kings* Eare. But the beſt *Remedy* is, if *Princes* know their *Counſellours*, as well as their *Counſellours* know Them:

Principis eſt Virtus maxima noſſe ſuos.

And on the other ſide, *Counſellours* ſhould not be too Speculative, into their Soveraignes Perſon. The true Compoſi-

tion

tion of a *Counſellour*, is rather to be skilfull in their Maſters Buſineſſe, than in his Nature; For then he is like to Adviſe him, and not to feed his Humour. It is of ſingular uſe to *Princes*, if they take the Opinions of their *Counſell*, both Separately, and Together. For Private opinion is more free; but Opinion before others is more Reverend. In private, Men are more bold in their owne Humours, And in conſort, Men are more obnoxious to others Humours; therefore it is good to take both: And of the inferiour Sort, rather in private, to preſerve Freedome; Of the greater, rather in Conſort, to preſerve Reſpect. It is in vaine for *Princes* to take *Counſell* concerning *Matters*, if they take no *Counſell* likewiſe concerning Perſons: For all *Matters*, are as dead Images; And the Life of the Execution of Affaires, reſteth in the good Choice of *Perſons*. Neither is it enough to conſult concerning *Perſons*, *Secundum genera*, as in an *Idea*, or *Mathematicall Deſcription*, what the Kinde and Character of

of the *Perſon* ſhould be; For the greateſt Errours are committed, and the moſt Judgement is ſhewen in the choice of *Individuals*. It was truly ſaid; *Optimi Conſiliarii mortui*; *Bookes* will ſpeake plain, when *Counſellours* Blanch. Therefore it is good to be converſant in them, Specially the *Bookes* of ſuch, as Themſelves have been Actors upon the Stage.

The *Counſels*, at this Day, in moſt Places, are but Familiar meetings; where Matters are rather talked on, than debated. And they runne too ſwift to the Order or Act of *Counſell*. It were better, that in Cauſes of weight, the Matter were propounded one day, and not ſpoken to, till the next day; *In nocte Conſilium*. So was it done, in the Commiſſion of *Union*, between *England* and *Scotland*; which was a Grave and Orderly Aſſembly. I commend ſet Daies for Petitions: For both it gives the Suitours more certainty for their Attendance; And it frees the Meetings for Matters of Eſtate, that they may *Hoc agere*. In choice of Committees, for

ripening

ripening Buſineſſe, for the *Counſell*, it is better to chooſe Indifferent perſons, than to make an Indifferency, by putting in thoſe, that are ſtrong, on both ſides. I commend alſo *Standing Commiſſions*; As for Trade; for Treaſure; for Warre; for Suits; for ſome Provinces; For where there be divers particular *Counſels*, and but one *Counſell* of Eſtate, (as it is in *Spaine*) they are in effect no more, than *Standing Commiſſions*; Save that they have greater Authority. Let ſuch, as are to informe *Counſels* out of their particular Profeſſions (as Lawyers, Sea-men, Mint-men, and the like) be firſt heard, before *Committees*; And then, as Occaſion ſerves, before the *Counſell*. And let them not come in Multitudes, or in a Tribunitious Manner; For that is, to clamour *Counſels* not to enforme them. A long Table, and a ſquare Table, or Seats about the Walls, ſeeme Things of Forme, but are Things of Subſtance; For at a long Table, a few at the upper end, in Effect, ſway all the Buſineſſe; But in the other Forme, there is more

more use of the *Counsellours* Opinions, that sit lower. A *King*, when he presides in *Counsell*, let him beware how he Opens his owne Inclination too much, in that which he propoundeth: For else *Counsellours* will but take the Winde of him; And in stead of giving Free Counsell, sing him a Song of *Placebo*.

Of

Of Delayes.

XXI.

FORTVNE is like the *Market*; Where many times, if you can ſtay a little, the Price will fall. And againe, it is ſometimes like *Sybilla's* Offer; which at firſt offereth the Commodity at full, then conſumeth part and part, & ſtill holdeth up the price. For *Occaſion* (as it is in the Common verſe) *turneth a bald Noddle, after ſhe hath preſented her locks in Front, and no hold taken*: Or at leaſt turneth the Handle of the Bottle, firſt to be received, and after the Belly, which is hard to claſpe. There is ſurely no greater Wiſdome, than well to time the Beginnings, & Onſets of Things. Dangers are no more light, if they once ſeeme light: And more dangers have deceived Men, than forced them. Nay, it were better, to meete ſome Dangers halfe way, though they come nothing neare, than to keep too long a watch upon their Ap-

Approaches; For if a Man watch too long, it is odds he will fall asleep. On the other side, to be deceived, with two long Shadowes, (as some have beene, when the Moone was low, and shone on their Enemies backe) And so to shoot off before the time; Or to teach dangers to come on, by over early Buckling towards them, is another extreme. The Ripenesse, or Unripenesse, of the Occasion (as we said) must ever be well weighed; And generally, it is good, to commit the beginnings of all great Actions, to *Argos* with his hundred Eyes; And the ends to *Briareus* with his hundred hands: First to Watch, and then to Speed. For the *Helmet* of *Pluto*, which maketh the Politicke Man goe Invisible, is *Secrecy* in the Counsell, and *Celerity* in the Execution. For when Things are once come to the Execution, there is no *Secrecy* comparable to *Celerity*; Like the Motion of a Bullet in the Ayre, which flyeth so swift, as it out-runs the Eye.

Of

Of Cunning.

XXII.

WE take *Cunning* for a Sinister or Crooked Wisdome. And certainly, there is great difference, betweene a *Cunning* Man, and a *Wise* Man; Not onely in Point of Honesty, but in point of ability. There be that can packe the Cards, and yet cannot play well; So there are some, that are good in Canvasses, and Factions, that are otherwise Weake Men. Againe, it is one thing to understand Persons, and another thing to understand Matters; For many are perfect in Mens Humours, that are not greatly Capable of the Reall Part of Businesse; Which is the Constitution of one, that hath studied Men, more than Bookes. Such Men are fitter for Practice, than for Counsell: And they are good but in their own Alley: Turne them to New Men,

Men, and they have loſt their Ayme: So as the old Rule, to know a Foole from a Wiſe Man; *Mitte ambos nudos ad ignotos & videbis*; doth ſcarce hold for them. And becauſe theſe *Cunning Men*, are like Haberdaſhers of Small Wares, it is not amiſſe to ſet forth their Shop.

It is a point of *Cunning*; to wait upon him, with whom you ſpeake, with your eye; As the Jeſuites give it in precept: For there be many wiſe Men, that have Secret Hearts, and Tranſparant Countenances. Yet this would be done, with a demure Abaſing of your Eye ſometimes, as the Jeſuites alſo doe uſe.

Another is, that when you have any thing to obtaine of preſent diſpatch, you entertaine, and amuſe the party, with whom you deale, with ſome other Diſcourſe; that he be not too much awake, to make Objections. I knew a *Counſellour* and *Secretary*, that never came to *Queene Elizabeth* of *England*, with Bills to ſigne, but he would alwayes firſt put her into ſome diſcourſe of Eſtate, that ſhe mought

the

the leſſe minde the Bils.

The like Surprize, may be made, by Moving things, when the Party is in haſte, and cannot ſtay, to conſider adviſedly, of that is moued.

If a man would croſſe a Buſineſſe, that he doubts ſome other would handſomely and effectually move, let him pretend to wiſh it well, and move it himſelfe, in ſuch ſort, as may foile it.

The breaking off in the midſt of that, one was about to ſay, as if he tooke himſelfe up, breeds a greater Appetite in him, with whom you conferre, to know more.

And becauſe it workes better when any thing ſeemeth to be gotten from you by Queſtion, than if you offer it of your ſelfe, you may lay a Bait for a Queſtion, by ſhewing another Viſage and Countenance, than you are wont; To the end, to give Occaſion, for the party to aske, what the Matter is of the Change; As *Nehemias* did; *And I had not before that time beene ſad before the King.*

In things, that are tender and unpleasing, it is good to breake the Ice, by some whose words are of lesse weight, and to reserue the more weighty Voice, to come in, as by chance, so that he may be asked the Question upon the other Speech. As *Narcissus* did, in relating to *Claudius*, the Marriage of *Messalina* and *Silius*.

In things, that a Man would not be seen in, himselfe; It is a point of *Cunning*, to borrow the Name of the World; As to say; *The World saies*, Or, *There is a Speech abroad*.

I knew one, that when he wrote a Letter, he would put that which was most Materiall, in the *Postscript*, as if it had been a By-matter.

I knew another, that when he came to have Speech, he would passe over that, that he intended most, and goe forth, and come backe againe, and speake of it, as of a Thing, that he had almost forgot.

Some procure themselves, to be surprized, at such times, as it is like, the party that they worke upon, will suddenly come

upon

upon them: And to be found with a Letter in their hand, or doing ſomewhat which they are not accuſtomed; To the end, they may be appoſed of thoſe things, which of themſelves they are deſirous to utter.

It is a point of *Cunning*, to let fall thoſe Words, in a Mans owne Name, which he would have another Man learne, and uſe, and thereupon take Advantage. I knew two, that were Competitors, for the Secretaries Place, in *Queene Elizabeths* Time, and yet kept good Quarter betweene themſelves; And would conferre, one with another upon the Buſineſſe; And the one of them ſaid, That to be a Secretary, in the *Declination of a Monarchie*, was a Tickliſh Thing, and that he did not affect it: The other, ſtraight caught up thoſe Words, and diſcourſed with divers of his Friends, that he had no reaſon to deſire to be Secretary, in the *Declination of a Monarchy*. The firſt Man tooke hold of it, and found Meanes, it was told the *Queene*; Who hearing of a *Declination*

of a Monarchy, tooke it so ill, as she would never after heare of the others Suit.

There is a *Cunning*, which we in *England* call, *The Turning of the Cat in the Pan*; which is, when that which a Man sayes to another, he laies it, as if Another had said it to him; And to say Truth, it is not easie, when such a Matter passed between two, to make it appeare, from which of them, it first moved and began.

It is a way, that some men have, to glance and dart at others, by Justifying themselves, by Negatives; As to say, *This I doe not*: As *Tigellinus* did towards *Burrhus*; *Se non diversas spes, sed Incolumitatem Imperatoris simpliciter spectare*.

Some have in readinesse, so many Tales and Stories, as there is nothing, they would insinuate, but they can wrap it into a Tale; which serveth both to keepe themselves more in Guard, and to make others carry it with more Pleasure.

It is a good Point of *Cunning*, for a Man, to shape the Answer he would have, in his owne Words, and Propositi-

ons;

ons ; For it makes the other Party ſticke the leſſe.

It is ſtrange, how long ſome Men will lie in wait, to ſpeake ſomewhat, they deſire to ſay; and how farre about they will fetch, and how many other Matters they will beat over, to come neare it ; It is a Thing of great Patience, but yet of much Uſe.

A ſudden bold, and unexpected Queſtion, doth many times ſurpriſe a Man, & lay him open. Like to him, that having changed his name; And walking in *Pauls*, Another ſuddenly came behind him, and called him by his true Name, whereat ſtraight wayes he looked backe.

But theſe Small Wares, and Petty Points of *Cunning*, are infinite; And it were a good deed, to make a liſt of them: For that nothing doth more hurt in a State, than that *Cunning Men*, paſſe for *Wiſe*.

But certainly, ſome there are, that know the Reſorts and Falls of Buſineſſe, that cannot ſinke into the Maine of it: Like a Houſe, that hath convenient Staires, and

Entries, but never a faire Roome. Therefore, you shall see them finde out pretty Looses in the Conclusion, but are no waies able to examine, or debate Matters. And yet commonly they take advantage of their Inability, and would be thought Wits of direction. Some build rather upon the Abusing of others, and (as we now say;) *Putting Tricks upon them*; Than upon Soundnesse of their own proceedings. But *Salomon* saith; *Prudens advertit ad gressus suos: Stultus divertit ad Dolos.*

Of

Of VVIſdome for a Mans Selfe.

XXIII.



N *Ant* is a *wiſe creature* for it ſelfe; But it is a ſhrewd Thing, in an Orchard, or Garden. And certainely, Men that are great *Lovers of Themſelves*, waſte the Publique. Divide with reaſon between *Selfe-Love*, and *Society*: And be ſo true to thy *Selfe*, as thou be not falſe to Others; Specially to thy King, and Country. It is a poore Center of a Mans Actions, *himſelfe*. It is right Earth. For that onely ſtands faſt upon his owne Center; Whereas all Things, that have Affinity with the *Heavens*, move upon the Center of another, which they benefit. The Referring of all to a *Mans Selfe*, is more tolerable in a Soveraigne

Prince; Becauſe *Themſelves* are not onely *Themſelves*; But their Good and Evill, is at the perill of the Publique Fortune. But it is a deſperate Evill in a Servant to a Prince, or a Citizen in a Republique. For whatſoever Affaires paſſe ſuch a Mans Hands, he crooketh them to his owne Ends: which muſt needs be often Eccentrick to the ends of his Maſter, or State. Therefore let Princes, or States, chooſe ſuch Servants, as have not this marke; Except they meane their Service ſhould be made but the Acceſſary. That which maketh the Fffect more pernicious, is, that all Proportion is loſt; It were diſproportion enough, for the Servants Good, to be preferred before the Maſters; But yet it is a greater Extreme, when a little good of the ſervant, ſhall carry Things, againſt a great Good of the Maſters. And yet that is the caſe of Bad Officers, Treaſurers, Ambaſſadours, Generals, and other Falſe and Corrupt Servants; which ſet a Bias upon their Bowle, of their owne Petty Ends, and Envies, to the overthrow of their Maſters

Maſters Great and Important Affaires. And for the moſt part, the Good ſuch Servants receive, is after the Modell of their owne Fortune; But the Hurt they ſell for that Good, is after the Modell of their Maſters Fortune. And certainly; it is the Nature of Extreme *Selfe-Lovers*; As they will ſet an Houſe on Fire, and it were but to roaſt their Egges: And yet theſe Men, many times, hold credit with their Maſters; Becauſe their Study is but to pleaſe Them, and profit *Themſelves*: And for either reſpect, they will abandon the Good of their Affaires.

Wiſedome for a Mans ſelfe, is in many Branches thereof, a depraved Thing. It is the *Wiſedome of Rats*, that will be ſure to leave a Houſe, ſomewhat before it fall. It is the *Wiſedome of the Fox*, that thruſts out the *Badger*, who digged and made Roome for him. It is the *Wiſedome of Crocodiles*, that ſhed teares, when they would devoure. But that which is ſpecially to be noted, is, that thoſe, which (as *Cicero* ſaies of *Pompey*) are, *Sui amantes ſine Rivali*, are many

many times unfortunate. And whereas they have all their time ſacrificed to *Themſelves*, they become in the end *Themſelves* Sacrifices to the inconſtancy of Fortune; whoſe Wings they thought, by their *Selfe-Wiſedome*, to have Pinnioned.

Of

Of Innovations.

XXIIII.

AS the Births of Living Creatures, at firſt, are ill ſhapen: So are all *Innovations*, which are the Births of Time. Yet notwithſtanding, as Thoſe that firſt bring Honour into their Family, are commonly more worthy, than moſt that ſucced: So the firſt Preſident (if it be good) is ſeldome attained by Imitation. For Ill, to Mans Nature, as it ſtands perverted, hath a Naturall Motion, ſtrongeſt in Continuance: But Good, as a Forced Motion, ſtrongeſt at firſt. Surely every *Medicine* is an *Innovation*; And he that will not apply New Remedies, muſt expect New Evils: For Time is the greateſt *Innovatour*: And if Time, of courſe, alter Things to the worſe, and Wiſdome, and

and Counſell ſhall not alter them to the better, what ſhall be the End? It is true, that what is ſettled by cuſtome, though it be not good, yet at leaſt it is fit. And thoſe Things, which have long gone together, are as it were confederate within themſelves: Wheras New Things peece not ſo well; But though they helpe by their utility, yet they Trouble, by their Inconformity. Beſides, they are like *Strangers*, more Admired, and leſſe Favoured. All this is true, if Time ſtood ſtill; which contrariwiſe moveth ſo round, that a Froward Retention of Cuſtome, is as turbulent a thing, as an *Innovation*: And they that Reverence too much Old times; are but a Scorne to the New. It were good therefore, that Men in their *Innovations*, would follow the Example of Time it ſelfe; which indeed *Innovateth* greatly, but quietly, and by degrees, ſcarce to be perceived: For otherwiſe, whatſoever is New, is unlooked for; And ever it mends Some, and paires Other: And he that is holpen, takes it for a Fortune; and thanks the

the Time; And he that is hurt, for a wrong, and imputeth it to the Author. It is good alſo; not to try Experiments in States; Except the Neceſſity be urgent, or the utility Evident: And well to beware, that it be the Reformation, that draweth on the Change; And not the deſire of Change, that pretendeth the Reformation. And laſtly, that the *Novelty*, though it be not rejected, yet be held for a Suſpect: And, as the Scripture ſaith; *That we make a ſtand upon the Ancient Way, and then looke about us, and diſcover, what is the ſtraight, and right way, and ſo to walke in it.*

Of

Of Dispatch.

XXV.

Affected Dispatch, is one of the most dangerous things to Business that can be. It is like that, which the Physicians call *Predigestion*, or *Hasty Digestion*; which is sure to fill the Body, full of Crudities, and secret Seeds of Diseases. Therefore, measure not *Dispatch*, by the Times of Sitting, but by the Advancement of the Business. And as in Races, it is not the Large Stride, or High Lift that makes the Speed: So in Business the Keeping close to the matter, and not Taking of it too much at once, procureth *Dispatch*. It is the Care of Some, onely to come off speedily, for the time; Or to contrive some false Periods of Business, because they may seeme *Men of Dispatch*. But it is one Thing, to Abbreviate

viate by Contracting, Another by Cutting off; And Buſineſſe ſo handled at ſeverall Sittings or Meetings, goeth commonly backward and forward, in an unſteady Manner. I knew a *Wiſe man*, that had it for a By-word, when he ſaw Men haſten to a concluſion; *Stay a little, that we may make an End the ſooner.*

On the other ſide, *True Diſpatch* is a rich Thing. For Time is the meaſure of Buſineſſe, as Money is of Wares: And Buſineſſe is bought at a deare Hand, where there is ſmall *Diſpatch*. The *Spartans* and *Spaniards* have beene noted to be of Small *Diſpatch*; *Mi venga la Muerte de Spagna*; *Let my Death come from Spaine*; For then it will be ſure to be long in comming.

Give good Hearing to thoſe, that give the firſt Information in Buſineſſe; And rather direct them in the beginning, than interrupt them in the continuance of their Speeches: for he that is put out of his owne Order, will goe forward and backward, and be more tedious while he waits upon

upon his Memory, then he could have beene, if he had gone on, in his owne course. But sometimes it is seene, that the Moderator is more troublesome, than the Actor.

Iterations are commonly losse of Time: But there is no such Gaine of time, as to *iterate* often the *State* of the *Question*: For it chaseth away many a Frivolous Speech, as it is comming forth. Long and Curious Speeches, are as fit for *Dispatch*, as a Robe or Mantle with a long Traine, is for Race. Prefaces, and Passages, and Excusations, and other Speeches of Reference to the Person, are great wasts of Time; And though they seem to proceed of Modesty, they are Bravery. Yet beware of being too Materiall, when there is any Impediment or Obstruction in Mens Wils; For Preoccupation of Minde, ever requireth preface of Speech; Like a Fomentation to make the unguent enter.

Above all things, *Order*, and *Distribution*, and *Singling* out of *Parts*, is the life of *Dispatch*; So as the *Distribution* be not too

too subtill: For he that doth not divide, will never enter well into Businesse; And he that divideth too much, will never come out of it clearely. To choose Time, is to save time; And an Unseasonable Motion is but Beating the Ayre. There be three Parts of Businesse: The *Preparation*; The *Debate* or *Examination*; And the *Perfection*. Whereof if you looke for *Dispatch*, let the Middle only be the Worke of Many, and the first & last the Work of Few. The Proceeding upon somwhat conceived in Writing, doth for the most part facilitate *Dispatch*: For though it should be wholly rejected, yet that *Negative* is more pregnant of Direction, than an *Indefinite*; As Ashes are more Generative than Dust.

Of Seeming wise.

XXVI.

IT hath beene an Opinion, that the *French* are wiser than they seeme; And the *Spaniards* seeme wiser than they are. But howsoever it be betweene Nations, Certainly it is so betweene Man and Man. For as the *Apostle* saith of *Godlinesse*, *Having a shew of Godlinesse, but denying the Power thereof*; So certainly, there are in Points of wisedome, and sufficiency, that doe Nothing or Little, very solemnly; *Magno conatu Nugas*. It is a Ridiculous Thing, and fit for a Satyre, to Persons of Judgement, to see what shifts these Formalists have, and what Prospectives, to make *Superficies* to seeme *Body*, that hath Depth and Bulke. Some are so Close and Reserved, as they will not shew their Wares, but

but by a darke Light: And ſeeme alwaies to keepe backe ſomewhat; And when they know within themſelves, they ſpeake of that they doe not well know, would nevertheleſſe ſeeme to others, to know of that which they may not well ſpeake. Some helpe themſelves with Countenance, and Geſture, and are wiſe by Signes; as *Cicero* ſaith of *Piſo*, that when he anſwered him, he ſetched one of his Browes, up to his Forehead, and bent the other downe to his Chin: *Reſpondes, altero ad Frontem ſublato, altero ad Mentum depreſſo Supercilio; Crudelitatem tibi non placere.* Some thinke to beare it, by Speaking a great Word, and being peremptory; and goe on, and take by admittance that, which they cannot make good. Some, whatſoever is beyond their reach, will ſeeme to deſpiſe or make light of it, as Impertinent, or Curious; And ſo would have their Ignorance ſeem Judgement. Some are never without a difference, and commonly by Amuſing Men with a ſubtilty, blanch the matter;

Of whom *A. Gellius* saith, *Hominem deliru qui Verborum Minutiis Rerũ frangit Pondera.* Of which kinde also, *Plato* in his *Protagoras* bringeth in *Prodicus*, in Scorne, & maketh him make a Speech, that cõsisteth of destinctions from the Beginning to the End. Generally, Such Men in all Deliberations, find ease to be of the Negative side; and affect a Credit, to object and foretell Difficulties: For when propositions are denied, there is an End of them; But if they be allowed, it requireth a New worke: which false Point of Wisdome, is the Bane of Businesse. To conclude, there is no decaying Merchant, or Inward Beggar, hath so many Tricks, to uphold the Credit of their wealth, as these empty persons have to maintaine the Credit of their Sufficiẽcy. *Seeming Wise men* may make shift to get Opinion: But let no man choose them for Employment, For certainly, you were better take for Businesse, a Man somewhat Absurd, than over Formall.

Of

Of Friendſhip.

XXVII.

IT had beene hard for him that ſpake it, to have put more Truth and untruth together, in few Words, than in that Speech; *Whoſoever is delighted in ſolitude, is either a wilde Beaſt, or a God.* For it is moſt true, that a Naturall and Secret Hatred, and Averſation towards *Society*, in any Man, hath ſomewhat of the Savage Beaſt; But it is moſt Untrue, that it ſhould have any Character, at all, of the Divine Nature, Except it proceed, not out of a Pleaſure in *Solitude*, but out of a Love and deſire, to ſequeſter a Mans Selfe, for a Higher Converſation; Such as is found, to have been falſely and fainedly, in ſome of the Heathen; As *Epimenides* the Candian, *Numa*

the Roman, *Empedocles* the Scicilian, and *Apollonius* of Tyana; And truly and really, in divers of the Ancient Hermits, and Holy Fathers of the Church. But little do Men perceive, what *Solitude* is, and how farre it extendeth. For a Crowd is not Company; and Faces are but a Gallery of Pictures: And talke but a *Tinckling Cymball*, where there is no *Love*. The Latine Adage meeteth with it a little, *Magna Civitas, Magna solitudo*; Because in a great Towne, *Friends* are scattered, So that there is not that Fellowship, for the most Part which is in lesse *Neighbourhoods*. But we may goe further, and affirme most truly; That it is a meere, and miserable *Solitude* to want true *Friends*; without which the World is but a Wilderneſſe: And euen in this sense also of *Solitude*, whosoever in the Frame of his Nature and affections, is unfit for *Friendship*, he taketh it of the Beast, and not from Humanity.

A principall *Fruit* of *Friendship*, is the Ease and Discharge of the Fulneſſe and Swellings of the Heart, which Passions

of

of all kinds doe cauſe and induce. We know Diſeaſes of Stoppings, and Suffocations, are the moſt dangerous in the body; And it is not much otherwiſe in the Minde; You may take *Sarza* to open the Liver; *Steele* to open the Spleene; *Flowre* of *Sulphur* for the Lungs; *Caſtoreum* for the Braine; But no Receipt openeth the Heart, but a true Friend, to whom you may impart, Griefes, Joyes, Feares, Hopes, Suſpicions, Counſels, and whatſoever lieth upon the Heart, to oppreſſe it, in a kind of Civill Shrift or Confeſſion.

It is a Strange Thing to obſerve, how high a Rate, Great Kings and Monarchs, do ſet upon this *Fruit* of *Friendſhip*, whereof we ſpeake: So great, as they purchaſe it many times, at the hazard of their owne Safety, and Greatneſſe. For Princes, in regard of the diſtance of their Fortune, from that of their Subjects & Servants, cannot gather this *Fruit*; Except (to make Themſelves capable thereof) they raiſe ſome Perſons, to be as it were Companions, and almoſt Equals to thēſelves, which many

times ſorteth to Inconvenience. The Moderne Languages give unto ſuch Perſons, the Name of *Favourites*, or *Privadoes*; As if it were Matter of Grace, or Converſation. But the Roman Name attaineth the true Uſe, and Cauſe therof; Naming them *Participes Curarum*; For it is that, which tieth the knot. And we ſee plainly, that this hath been done, not by Weak and Paſſionate *Princes* onely, but by the Wiſeſt, and moſt Politique that ever reigned; Who have oftentimes joyned to themſelves, ſome of their Servants; Whom both Themſelves have called *Friends*; And allowed Others likewiſe to call them in the ſame manner, Uſing the Word which is received betweene Private Men.

L. Sylla, when he commanded *Rome*, raiſed *Pompey* (after ſurnamed the *Great*) to that Height; that *Pompey* vaunted Himſelfe for *Sylla's* Overmatch. For when he had carried the *Conſulſhip* for a Friend of his, againſt the purſuit of *Sylla*, and that *Sylla* did a little reſent thereat, and began to ſpeake great, *Pompey* turned upon him

againe, and in effect bade him be quiet; *For that more Men adored the Sunne Rising, than the Sunne setting.* With *Julius Cæsar, Decimus Brutus* had obtained that Interest, as he set him downe, in his Testament, for Heire in Remainder after his *Nephew*. And this was the Man, that had power with him, to draw him forth to his death. For when *Cæsar* would have discharged the Senate, in regard of some ill presages, and specially a Dreame of *Calpurnia*; This Man lifted him gently by the Arme out of his Chaire, telling him, he hoped he would not dismisse the Senate till his wife had dreamt a better Dreame. And it seemeth, his favour was so great, as *Antonius* in a Letter, which is recited *Verbatim*, in one of *Cicero's Philippiques*, calleth him *Venefica, Witch*; As if he had enchanted *Cæsar*. *Augustus* raised *Agrippa* (though of Meane Birth) to that Heighth as when he consulted with *Mœcenas*, about the Marriage of his Daughter *Iulia*, *Mœcenas* tooke the Libertie to tell him, *That he must either marry his Daughter to*

Agrippa,

Agrippa, or take away his life, there was no third way, he had made him so great. With *Tiberius Cæsar, Sejanus* had ascended to that Height, as they Two were tearmed and reckoned, as a paire of Friends. *Tiberius* in a Letter to him saith; *Hæc pro Amicitiâ nostrâ non occultavi*: And the whole Senate dedicated an Alter to *Friendship*, as to a *Goddesse*, in respect of the great Dearenesse of Friendship, betweene them Two. The like or more was betweene *Septimius Severus*, and *Plautianus*. For he forced his Eldest Sonne to marry the Daughter of *Plautianus*; And would often maintaine *Plautianus*, in doing Affronts to his Son; And did write also in a Letter to the Senate, by these Words; *I love the Man so well, as I wish he may over-live me.* Now if these Princes; had beene as a *Trajan*, or a *Marcus Aurelius*, A Man might have thought, that this had proceeded of an abundant Goodnesse of nature; But being Men so Wise, of such Srength and Severity of minde, and so Extreme Lovers of Themselves, as all these were; It proveth most

moſt plainly, that they found their owne Felicity (though as great as ever happened to Mortall Men) but as an Halfe Peece, except they mought have a *Friend* to make it Entire; And yet, which is more, they were *Princes*, that had Wives, Sons, Nephews; And yet al theſe could not ſupply the Comfort of *Friendſhip*.

It is not to be forgotten, what *Commineus* obſerveth, of his firſt Maſter *Duke Charles* the *Hardy*; Namely that he would communicate his Secrets with none; And leaſt of all, thoſe Secrets, which troubled him moſt. Whereupon he goeth on, and ſaith, That towards his Latter time; *That cloſeneſſe did impaire, and a little periſh his underſtanding*. Surely *Commineus* mought have made the ſame Judgement alſo, if it had pleaſed him, of his Second Maſter *Lewis* the Eleventh, whoſe cloſeneſſe was indeed his Tormentour. The Parable of *Pythagoras* is darke, but true; *Cor ne edito*, *Eat not the Heart* Certainly, if a Man would give it a hard Phraſe; Thoſe that want *Friends* to open them-

themselves unto, are Canniballs of their owne *Hearts*. But one Thing is most Admirable, (wherewith I will conclude this first *Fruit* of *Friendship*) which is, that this Communicating of a Mans Selfe to his *Friend*, workes two contrarie Effects; For it redoubleth *Joyes*, and cutteth *Griefes* in Halfes. For there is no Man; that imparteth his *Joyes* to his *Friend*, but he *joyeth* the more; And no man, that imparteth his *Griefes* to his *Friend*, but he *grieveth* the lesse. So that it is, in Truth of Operation upon a Mans minde, of like vertue, as the *Alchymists* use to attribute to their Stone, for Mans Bodie; That it worketh all contrary Effects, but still to the Good, and Benefit of Nature. But yet, without praying in Aid of *Alchymists*, there is a manifest Image of this, in the ordinary course of Nature. For in Bodies, *Union* strengthneth and cherisheth any Naturall Action; And, on the other side, weakneth and dulleth any violent impression: And even so it is of Minds.

The second *Fruit* of *Friendship*, is Health-

Healthfull and Soveraigne for the *Underſtanding*, as the firſt is for the *Affections*. For *Friendſhip* maketh indeed a *faire Day* in the *Affections*, from Storme and Tempeſts: But it maketh *Daylight* in the *Underſtanding*, out of Darkneſſe & Confuſion of Thoughts. Neither is this to be underſtood, onely of Faithfull Counſell, which a man receiveth from his *Friend*; But before you come to that, certaine it is, that whoſoever hath his Minde fraugh with many Thoughts, his Wits and Underſtanding doe clarifie and breake up, in the Communicating and diſcourſing with Another: He toſſeth his Thoughts, more eaſily; He marſhalleth them more orderly; He ſeeth how they looke when thy are turned into Words; Finally, He waxeth Wiſer than Himſelfe; And that more by an Houres diſcourſe, than by a Dayes Meditation. It was well ſaid by *Themiſtocles* to the King of *Perſia*, *That ſpeech was like Cloth of Arras, opened, and put abroad; Whereby the Imagery doth appeare in Figure, Whereas in Thoughts, they lie*

lie but as in Packs. Neither is this Second *Fruit* of *Friendship*, in opening the *Understanding*, restrained only to such *Friends*, as are able to give a Man Counsell; (They indeed are best) But even, without that, a Man learneth of himselfe, and bringeth his owne Thoughts to Light and whetteth his wits as against a Stone, which it selfe cuts not. In a word, a Man were better relate himselfe, to a Statua, or Picture, than to suffer his Thoughts to passe in smother.

Adde now, to make this Second *Fruit* of *Friendship* compleat, that other Point which lieth more open, and falleth within Vulgar Observation; which is *Faithfull Counsell* from a *Friend*, *Heraclitus* saith well, in one of his Ænigmaes; *Dry Light is ever the best.* And certaine it is, that the Light that a Man receiveth, by Counsell from Another, is Drier, and purer, than that which commeth from his owne Understanding, and Judgement; which is ever infused and drenched in his Affections and Customes. So as, there is as much

difference,

difference, betweene the *Counsell*, that a *Friend* giveth, and that a Man giveth himselfe, as there is betweene the *Counsell* of a *Friend*, and of a *Flatterer*. For there is no such *Flatterer*, as is a Mans Selfe; And there is no such Remedy, against *Flatterie* of a Mans Selfe, as the Libertie of a *Friend*. *Counsell* is of two Sorts; The one concerning *Manners*, the other concerning *Businesse*. For the First; The best Preservative to keep the Mind in Health, is the faithfull Admonition of a *Friend*. The Calling of a Mans Selfe, to a Strict Account, is a Medicine, sometime too Piercing and Corrasive. Reading good Bookes of *Morality*, is a little Flat, and Dead. Observing our Faults in Others, is sometimes unproper for our Case. But the best Receipt (best (I say) to worke, and best to take) is the Admonition of a *Friend*. It is a strange thing to behold, what grosse Errours, and extreme Absurdities, Many (especiall of the greater Sort) doe commit, for want of a *Friend*, to tell them of them; To the great dam-

mage,

mage, both of their Fame, & Fortune. For, as *S. James* saith, they are as Men, *that looke sometimes into a glasse, and presently forget their owne Shape; & Favour*; As for *Businesse*, a Man may think, if he will, that two Eyes see no more than one; Or that a Gamester seeth alwayes more than a Looker on; Or that a Man in Anger is as wise as he, that hath said over the foure and twenty Letters; Or that a Musket may be shot off, aswell upon the Arme, as upon a Rest; and such other fond and high Imaginations, to thinke Himselfe All in All. But when all is done, the helpe of good *Counsell*, is that, which setteth *Businesse* straight. And if any Man thinke, that he will take *Counsell*, but it shall be by Peeces; Asking *Counsell* in one Businesse of one Man, and in another Businesse of another Man; It is well, (that is to say, better perhaps than if he asked none at all;) but he runneth two dangers: One, that he shall not be faithfully coũselled; For it is a rare Thing, except it be from a perfect and entire *Friend*, to have Counsell given, but such

as ſhall be bowed and crooked to ſome ends, which he hath that giveth it. The other, that he ſhall have Counſell given, hurtfull, and unſafe, (though with good Meaning) and mixt, partly of Miſchiefe, and partly of Remedy: Even as if you would call a Phyſitian, that is thought good, for the Cure of the Diſeaſe, you cõplaine of, but is unacquainted with your body; And therefore, may put you in way for a preſent Cure, but overthroweth your Health in ſome other kinde; And ſo cure the Diſeaſe, and kill the Patient. But a *Friend*, that is wholly acquainted with a Mans Eſtate, will beware by furthering any preſent *Buſineſſe*, how he daſheth upon other Inconvenience. And therefore, reſt not upon *Scattered Counſels*; They wil rather diſtract, and Miſleade, than Settle, and Direct.

After theſe two Noble *Fruits of Friendſhip*; (*Peace in the affections*, and *Support of the Judgement*,) followeth the laſt *Fruit*, which is like the *Pomegranat*, full of many kernels; I meane *Aid*, and *Bearing a Part*

in all *Actions*, and *Occasions*. Here, the best Way, to represent to life the manifold use of *Friendship*, is to cast and see, how many Things there are, which a Man cannot doe Himselfe; And then it will appeare, that it was a Sparing Speech of the Ancients, to say, *That a Friend is another Himselfe*: For that a *Friend* is farre more than *Himselfe*. Men have their Time, and die many times in desire of some Things, which they principally take to Heart; The Bestowing of a Child; The Finishing of a Worke, or the like. If a man have a true *Friend*, he may rest almost secure, that the Care of those Things, will continue after Him. So that a Man hath as it were two Lives in his desires. A Man hath a Body, and that Body is confined to a place; But where *Friendship* is, all Offices of Life, are as it were granted to Him, and his Deputy. For he may exercise them by his *Friend*. How many Things are there, which a Man cannot, with any Face or Comelines, say or doe Himselfe? A man can scarce alledge his owne Merits with modesty, much

much leſſe extoll them: A man cannot ſometimes brooke to Supplicate or Beg: And a number of the like. But all theſe Things, are Gracefull in a *Friends* Mouth, which are Bluſhing in a Mans owne. So againe, a Mans Perſon hath many proper Relations, which he cannot put off. A Man cannot ſpeake to his Sonne, but as a Father, To his Wife, but as a Husband, To his enemy, but upon Tearmes: wheras a *Friend* may ſpeake, as the caſe requires, & not as it ſorteth with the perſon. But to enumerate theſe Things were endleſſe: I have given the Rule, where a Man cannot fitly play his owne Part: If he have not a *Friend*, he may quit the Stage.

Of Expence.

XXVIII.

Riches are for Spending; And Spending for Honour and good Actions. Therefore *Extraordinary Expence* must be limited by the Worth of the Occasion: For *Voluntary Undoing*, may be aswell for a Mans *Country* as for the *Kingdome of Heaven*. But *Ordinary Expence* ought to be limited by a Mans Estate; And governed with such regard, as it be within his Compasse; And not Subject to deceit and Abuse of Servants; And ordered to the best shew, that the Bils may be lesse, than the Estimation abroad. Certainly, if a Man will keep but of Even hand, his *Ordinary Expences* ought to be, but to the Halfe of his Receipts. And if he thinke to wax Rich, but to

to the Third Part. It is no Baſeneſſe, for the Greateſt, to deſcend and looke, into their owne *Eſtate*. Some forbeare it, not upon Negligence alone, But doubting to bring Themſelves into Melancholy, in reſpect they ſhall finde it Broken. But Wounds cannot be cured without Searching. He that cannot looke into his own Eſtate at all, had need both Chooſe well, thoſe whom he employeth, and change them often: For New are more Timorous, and leſſe Subtile. He that can looke into his Eſtate but ſeldome, it behoveth him to turne all to certainties. A man had need, if he be Plentifull, in ſome kind of *Expence*, to be as ſaving againe, in ſome other. As if he be Plentifull in Diet, to be Saving in Apparell: If he be plentifull in the Hall, to be Saving in the Stable: And the like. For he that is Plentifull in *Expences* of all Kindes, will hardly be preſerved from Decay. In Clearing of a Mans Eſtate, he may as well hurt Himſelfe in being in too ſudden, as in letting it runne on too long. For haſty Selling is common-

ly as Disadvantageable as Interest. Besides, he that cleares at once, will relapse; For finding himselfe out of Straights, he will revert to his Customes: But he that cleareth by Degrees, induceth a Habit of Frugality, and gaineth as well upon his Minde, as upon his Estate. Certainly, who hath a State to repaire, may not despise small Things: And commonly, it is lesse dishonourable, to abridge pettie Charges, than to stoope to petty Gettings. A Man ought warily to beginne Charges, which once begun will Continue: But in Matters, that returne not, he may be more Magnificent.

Of

Of the true Greatneſſe of Kingdomes and *Eſtates.*

XXIX.

THe Speech of *Themiſtocles* the *Athenian*, which was Haughtie and Arrogant, in taking ſo much to Himſelf, had been a Grave and Wiſe Obſervation & Cenſure, applied at large, to others. Deſired at a Feaſt to touch a Lute, he laid; *He could not fiddle, but yet he could make a ſmall Towne, a great Citie.* Theſe Words (holpen a little with a Metaphore) may Expreſſe two differing Abilities, in thoſe that deale in Buſineſſe of Eſtate. For if a true Survey be taken, of Counſellours and Stateſmen, there may be found (though rarely,) thoſe, which can make a *Small State Great*, and yet cannot *Fiddle*: As on the other ſide, there will

will be found a great many, that can *fiddle* very cunningly, but yet are so farre from being able, to make *a Small State Great*, as their Gift lieth the other way; To bring a Great and Flourishing Estate to Ruine and Decay. And certainly, those Degenerate Arts and Shifts, whereby many Counsellours and Governors, gaine both *Favour* with their Masters, and Estimation with the Vulgar, deserve no better Name than *Fidling*; Being Things, rather pleasing for the time, and gracefull to themselves onely, than tending to the Weale and Advancement of the State, which they serve. There are also (no doubt) Counsellours and Governours, which may be held sufficient, (*Negotiis pares*,) Able to mannage Affaires, and to keepe them from *Precipices*, and manifest Inconveniences; which nevertheless, are far from the Ability, to raise and Amplifie an Estate, in Power, Meanes, and Fortune. But be the worke-men what they may be, let us speak of the Worke; That is; The true *Greatnesse of Kingdomes and Estates*;

Eſtates; and the *Meanes* thereof. An Argument, fit for Great and Mighty Princes, to have in their hand, To the end, that neither by Over-meaſuring their Forces, they leeſe themſelves in vaine Enterpriſes; Nor on the other ſide, by undervaluing them, they deſcend to Fearefull and Puſillanimous Counſells.

The *Greatneſſe* of an Eſtate in Bulke and Territory, doth fall under Meaſure; and the *Greatneſſe* of Finances and Revenew doth fall under Computatiō. The Population may appeare by Muſters: And the Number and Greatneſſe of Cities and Townes, by Cards and Maps. But yet there is not any Thing amongſt Civill Affaires, more ſubject to Errour, than the right valuation, and true Judgement, concerning the Power and Forces of an Eſtate. The *Kingdome* of *Heaven* is compared, not to any great Kernell or Nut, but to a *Graine* of *Muſtard-ſeed*; which is one of the leaſt Graines, but hath in it a Propertie and Spirit, haſtily to get up and ſpread. So are there States, great in Territorie,

ritorie, and yet not apt to Enlarge, or Command; And ſome, that have but a ſmall Dimenſion of Stemme, and yet apt to be the Foundations of great Monarchies.

Walled Townes, Stored Arcenalls and Armouries, Goodly Races of Horſe, Chariots of Warre, Elephants, Ordnance, Artillery, and the like: All this is but a Sheep in a Lions Skin, except the Breed and diſpoſition of the People, be ſtout and warlike. Nay Number (it ſelfe) in Armies, importeth not much, where the People is of weake Courage: For (as *Virgill* ſaith) *It ne-ver troubles a Wolfe, how many the ſheepe be.* The Armie of the *Perſians*, in the plaines of *Arbela*, was ſuch a vaſt Sea of People, as it did ſomewhat aſtoniſh the Commanders in *Alexanders* Armie; Who came to him therefore, and wiſht him, to ſet upon them by Night; But he anſwered, *He would not pilfer the victorie.* And the Defeat was Eaſie. When *Tigranes* the *Armenian*, being encamped upon a Hill, with 400000. Men, diſcovered the Armie

Armie of the *Romans*, being not aboue 14000. Marching towards him, he made himselfe Merry with it, and said, *Yonder Men, are too Many for an Ambassage, and too Few for a Fight.* But before the Sunne set, he found them enow to give him the Chase, with infinite Slaughter. Many are the Examples, of the great odds betweene Number and Courage: So that a Man may truly make a Judgement; That the Principall Point of *Greatnesse* in any *State*, is to have a Race of Military Men. Neither is Money the Sinewes of Warre, (as it is trivially said) where the Sinewes of Mens Armes, in Base and Effeminate People, are failing. For *Solon* said well to *Crœsus* (when in Ostentation he shewed him his Gold,) *Sir, if any Other come, that hath better Iron than you, he will be Master of all this Gold.* Therfore let any Prince or State thinke soberly of his Forces, except his *Militia* of Natives, be of good and Valiant Souldiers. And let Princes, on the other side, that have Subjects of Martiall disposition, know their owne Strength, unlesse

unlesse they be otherwise wanting unto Themselves. As for *Mercenary Forces*, (which is the Helpe in this Case) all Examples shew; That whatsoever Estate or Prince doth rest upon them, *He may spread his Feathers for a time, but he will mew them soone after.*

The *Blessing* of *Judah* and *Issachar* will never meet; *That the same People or Nation; should be both The Lions whelpe, and the Asse betweene Burthens*: Neither will it be, that a People over-laid with *Taxes*, should ever become Valiant, and Martiall. It is true, that *Taxes* levied by Consent of the Estate, doe abate Mens Courage lesse; As it hath been seene notably in the *Exercises* of the *Low Countries*; And in some degree, in the *Subsidies* of *England*. For you must note, that we speake now, of the Heart, and not of the Purse. So that, although the same *Tribute* and *Tax*, laid by Consent, or by Imposing, be all one to the Purse, yet it workes diversly upon the Courage. So that you may conclude; *That no People, over-charged with*

with Tribute, is fit for Empire.

Let States that aime at *Greatnesse*, take heed how their *Nobility* and *Gentlemen*, doe multiply too fast. For that maketh the Common Subject, grow to be a Peasant, and Base Swaine, driven out of Heart, and in effect but a *Gentlemans* Labourer. Even as you may see in Coppice Woods; *If you leave your staddles too thicke, you shall never have cleane Underwood, but Shrubs and Bushes.* So in Countries, if the *Gentlemen* be too many, the *Commons* will be base; And you will bring it to that, that not the hundred poll, will be fit for an Helmet: Especially as to the *Infantery*, which is the Nerue of an Army: And so there will be Great Population, and Little Strength. This, which I speake of, hath been no where better seene, than by comparing of *England* and *France*; whereof *England*, though farre lesse in Territory and Population, hath beene (nevertheless) an Overmatch; In regard, the *Middle People* of *England*, make good Souldiers, which the *Peasants* of *France* doe not. And herein

in the device of King *Henry* the Seventh, (whereof I have ſpoken largely in the *Hiſtory of his Life*) was Profound, and Admirable; In making Farmes, and houſes of Husbandry, of a Standard; That is, maintained with ſuch a Proportion of Land unto them, as may breed a Subject, to live in Convenient Plenty, and no Servile Condition; And to keepe the Plough in the hands of the Owners, & not meere Hirelings. And thus indeed, you ſhall attaine to *Virgils* Character, which he gives to Ancient *Italy*:

——*Terra potens Armis atq; ubere Glebæ.*

Neither is that State (which for any thing I know, is almoſt pecular to *England*, and hardly to be found any where elſe, except it be perhaps in *Poland*) to be paſſed over; I meane the State of *Free Servants* and *Attendants* upon *Noblemen* and *Gentlemen*; which are no waies inferiour, unto the *Yeomanry*, for Armes. And therefore, out of all Queſtion, the Splendour, and Magnificence, and great Retinues, and Hoſpitality of *Noblemen*, and *Gentlemen*, received

receiued into Custome, doth much conduce, unto *Martiall Greatnesse*. Whereas contrariwise, the Close and Reserved living, of *Noblemen*, and *Gentlemen*, causeth a Penury of *Military Forces*.

By all meanes, it is to be procured, that the *Trunck* of *Nebuchadnezzar's* Tree of *Monarchy*, be great enough, to beare the Branches, and the Boughs; That is, That the *Naturall Subjects* of the Crowne or State, beare a Sufficient Proportion, to the *Stranger Subjects*, that they governe. Therfore all States, that are liberall of Naturalization towards Strangers, are fit for *Empire*. For to thinke, that an Handfull of People, can, with the greatest Courage, and Policy in the World, embrace too large extent of Dominion, it may hold for a time, but it will faile suddainly. The *Spartans* were a nice People, in Point of Naturalization; whereby, while they kept their Compasse, they stood firme; But when they did spread, and their Boughes were becommen too great, for their Stem, they became a Windfall upon the suddaine.

ſuddaine. Never any State was, in this Point, ſo open to receive *Strangers*, into their Body, as were the *Romans*. Therefore it ſorted with them accordingly; For they grew to the greateſt *Monarchy*. Their manner was, to grant Naturalization, (which they called *Jus Cavitatis*) and to grant it in the higheſt Degree, That is, not onely *Ius Commercii*, *Ius Connubii*, *Ius Hæreditatis*; But alſo, *Ius Suffragii*, and *Ius Honorum*. And this, not to Singular Perſons alone, but likewiſe to whole Families; yea to Cities, and ſometimes to Nations. Adde to this, their Cuſtome of *Plantation* of *Colonies*; whereby the Roman Plant, was removed into the Soile, of other Nations. And putting both Conſtitutions together, you will ſay, that it was not the *Romans* that ſpread upon the *World*; But it was the *World*, that ſpread upon the *Romans*: and that was the ſure Way of *Greatneſſe*. I have marveiled ſometimes at *Spaine*, how they claſpe and containe ſo large Dominions, with ſo few Naturall *Spaniards*: But ſure, the whole compaſſe of

of *Spaine*, is a very Great Body of a Tree; Farre above *Rome* and *Sparta*, at the firſt. And beſides, though they have not had that uſage, to Naturalize liberally; yet they have that, which is next to it: That is, *To imploy, almoſt indifferently, all Nations, in their Militia of ordinary Souldiers*: yea, and ſometimes in their *Higheſt Commands*. Nay, it ſeemeth at this inſtant, they are ſenſible of this want of Natives; as by the *Pragmaticall Sanction*, now publiſhed, appeareth.

It is certaine, that *Sedentary*, and *Within-doore Arts*, and delicate Manufactures (that require rather the Fingar, than the Arme) have, in their Nature, a Contrariety, to a Military diſpoſition. And generally, all Warlike People, are a little idle; And love Danger better than Travaile: Neither muſt they be too much broken of it, if they ſhall be perſerved in vigour. Therefore, it was great Advantage, in the Ancient States of *Sparta*, *Athens*, *Rome*, and others, that they had the uſe of *Slaves*, which commonly did rid thoſe Manu-

factures. But that is abolished, in greatest part, by the *Christian Law*. That which commeth neerest to it, is, to leave those Arts chiefly to Strangers, (which for that purpose are the more easily to be received) and to containe, the principal Bulke of the vulgar Natives, within those three kinds; *Tillers* of the Ground *Free Servants*; and *Handy crafts-Men*, of Strong and Manly Arts, as Smiths, Masons, Carpenters, &c. Not reckoning Professed Souldiers.

But above all, for *Empire* and *Greatnesse*, it importeth most; That a Nation doe professe Armes, as their principall Honour, Study, and Occupation. For the Things, which we formerly have spoken of, are but *Habilitations* towards Armes: And what is *Habilitation* without *Intention* and *Act*? *Romulus*, after his death (as they report, or faigne) sent a Present to the *Romans*; That, above all, they should intend Armes; and then, they should prove the greatest *Empire* of the World. The Fabrick of the State of *Sparta*, was wholly (though not wisely) framed,

med, and compoſed, to that Scope and End. The *Perſians*, and *Macedonians*, had it for a flaſh. The *Galls*, *Germans*, *Goths*, *Saxons*, *Normans*, and others, had it for a Time. The *Turkes* have it, at this day, though in great Declination. Of Chriſtian *Europe*, they that have it, are, in effect, onely the *Spaniards*. But it is ſo plaine, *That every Man profiteth in that he moſt intendeth*, that it needeth not to be ſtood upon. It is enough to point at it; That no Nation, which doth not directly profeſſe Armes, may looke to have *Greatneſſe* fall into their Mouths. And, on the other ſide, it is a moſt Certaine Oracle of Time; That thoſe States, that continue long in that Profeſſion (as the *Romans* and *Turkes* principally have done) do wonders. And thoſe, that have profeſſed Armes but for an Age, have notwithſtanding, commonly, attained that *Greatneſſe* in that Age, which maintained them long after, when their Profeſſion and Exerciſe of Armes hath growen to decay.

Incident to this Point is; For a State, to

have thoſe Lawes or Cuſtomes, which may reach forth unto them, juſt Occaſions (as may be pretended) of Warre. For there is that Juſtice imprinted, in the Nature of Men, that they enter not upon Wars (whereof ſo many Calamities doe enſue) but upon ſome, at the leaſt Specious, Grounds and Quarrells. The *Turke*, hath at hand, for cauſe of Warre, the Propagation of his Law or Sect; A Quarrell that he may alwayes Command. The *Romans*, though they eſteemed, the Extending the Limits of their Empire, to be great Honour to their Generalls, when it was done; yet they never reſted upon that alone, to begin a Warre. Firſt therefore, let nations, that pretend to *Greatneſſe*, have this; That they be ſenſible of Wrõgs, either upon Borderers, Merchants, or Politique Miniſters; And that they ſit not too long upon a Provocation. Secondly, let them be preſt, and ready to give Aids and Succours, to their Confederates: As it ever was with the *Romans*: In ſo much, as if the Confederate, had

Leagues

Leagues Defenſive with divers other States, and upon Invaſion offered, did implore their Aides ſeverally, yet the *Romans* would ever be the formoſt, and leave it to none Other to have the Honour. As for the Warres, which were anciently made, on the behalfe of a kinde of Party, or tacite Conformity of Eſtate, I doe not ſee how they may be well juſtified: As when the *Romans* made a Warre for the Liberty of *Græcia*: Or when the *Lacedemonians*, and *Athenians*, made Warres, to ſet up or pull downe *Democracies*, and *Oligarchies*: Or when Warres were made by Forrainers, under the pretence of Juſtice, or Protection, to deliver the Subjects of others, from Tyranny, and Oppreſſion: And the like. Let it ſuffice, That no Eſtate expect to be *Great*, that is not awake, upon any juſt Occaſion of Arming.

No Body can be healthfull without *Exerciſe*, neither Naturall Body, nor politique: And certainly, to a Kingdome or

Estate, a just and Honourable Warre, is the true *Exercise*. A Civill Warre, indeed, is like the Heat of a Fever; But a Forraine Warre, is like the Heat of *Exercise*, and serveth to keepe the Body in Health: For in a Slothfull Peace, both Courages will effeminate, and Manners Corrupt. But howsoever it be for happinesse, without all Question, for *Greatnesse*, it maketh, to be still, for the most Part, in Armes: And the strength of a Veteran Army, (though it be a chargeable Businesse) alwaies on Foot, is that, which commonly giveth the Law; Or at least the Reputation amongst all Neighbour *States*; As may well be seene in *Spaine*; which hath had, in one Part or other, a Veteran Army, almost continually, now by the Space of Six-score yeeres.

To be Master of the *Sea*, is an Abridgment of a Monarchy. *Cicero* writing to *Atticus*, of *Pompey* his *Preparation* against *Cæsar*, saith; *Consilium Pompeii plane Themistocleum est; Putat enim, qui Mari potitur,*

tur, eum Rerum potiri. And, without doubt, *Pompey* had tired out *Cæsar*, if upon vain Confidence, he had not left that Way. We see the great Effects of Battailes by *Sea*. The Battaile of *Actium* decided the Empire of the World. The Battaile of *Lepanto* arrested the Greatnesse of the *Turke*. There be many Examples, where *Sea-Fights* have beene Finall to the warre; But this is, when Princes or States, have set up their Rest, upon the Battailes. But thus much is certaine; That he that Commands the *Sea*, is at great liberty, and may take as much, and as little of the Warre, as he will. Whereas those, that be strongest by land, are many times nevertheless in great Straights. Surely, at this Day, with us of *Europe*, the Vantage of Strength at *Sea* (which is one of the Principall Dowries of this Kingdom of *Great Brittaine*) is Great: Both because, Most of the Kingdomes of *Europe*, are not meerely Inland, but girt with the *Sea*, most part of their Compasse; And because, the Wealth of both *Indies*, seemes in great

Part, but an Accessary, to the Command of the *Seas*.

The *Warres* of *Latter Ages*, seeme to be made in the Darke, in Respect of the Glory and Honour, which reflected upon Men, from the *Wars* in *Ancient Time*. There be now, for Martiall Encouragement, some Degrees and Orders of Chivalry; which nevertheless, are conferred promiscuously, upon Soldiers, and no Soldiers; And some Remembrance perhaps upon the Scutchion; And some Hospitals for Maimed Soldiers; And such like Things. But in Ancient Times, The *Trophies* erected upon the Place of the Victory; The Funerall Laudatives and Monuments for those that died in the Warres; The Crowns & Garlands Personall; The Stile of Emperor, which the Great King of the World after borrowed; The Triumphs of the Generalls upon their Returne; The great Donatives and Largesses upon the Disbanding of the Armies; were Things able to enflame all Mens Courages. But above all, That of the Triumph, amongst the

the *Romans*, was not Pageants or Gauderie, but one of the Wiſeſt and Nobleſt Inſtitutions, that ever was. For it contained three Things; Honour to the Generall; Riches to the Treaſury out of the Spoiles; And Donatives to the Army. But that Honour, perhaps, were not fit for *Monarchies*; Except it be in the Perſon of the *Monarch* himſelfe, or his Sonnes; As it came to paſſe, in the Times of the *Roman Emperours*, who did impropriate the Actuall Triumphs to Themſelves, and their Sonnes, for ſuch Warres, as they did atchieve in Perſon: And left only, for Warres atchieved by Subjects, ſome Triumphall Garments, and Enſignes, to the Generall.

To conclude; No Man can, by *Care taking* (as the *Scripture* ſaith) *adde a Cubite to his Stature*: in this little Modell of a *Mans Body*; But in the Great Frame of *Kingdomes*, and *Common Wealths*, it is in the power of Princes, or Eſtates, to adde Amplitude and *Greatneſſe* to their *Kingdomes*. For by introducing ſuch Ordinances, Conſti-

Constitutions, and Customes, as we have now touched, they may sow *Greatnesse*, to their Posterity, and Succession. But these Things are commonly not Observed, but left to take their Chance.

Of

Of Regiment of Health.

XXX.

THere is a Wiſedome in this, beyond the Rules of *Phyſicke*: A Mans owne Obſervation, what he finds Good of, and what he finds Hurt of, is the beſt *Phyſicke* to preſerve Health. But it is a ſafer Concluſion to ſay; *This agreeth not well with me, therefore I will not continue it*; Than this; *I finde no offence of this, therefore I may uſe it.* For ſtrength of Nature in youth, paſſeth over many Exceſſes, which are owing a Man till his Age. Diſcerne of the comming on of Yeares, and thinke not to doe the ſame Things ſtill; For Age will not be Defied. Beware of ſudden Change in any great point of Diet, and if neceſſity inforce it, fit

fit the reſt to it. For it is a Secret, both in Nature, and State; That it is ſafer to change Many Things, then one. Examine thy Cuſtomes, of Diet, Sleepe, Exerciſe, Apparell, and the like; And trie in any Thing, thou ſhalt Judge hurtfull, to diſcontinue it by little and little; But ſo, as if thou doeſt finde any Inconvenience by the Change, thou come backe to it again: For it is hard to diſtinguiſh, that which is generally held good, and wholeſome, from that, which is good perticularly, and fit for thine owne Body. To be free minded, and cheerefully diſpoſed, at Houres of Meat, and of Sleepe, and of Exerciſe, is one of the beſt Precepts of Long laſting. As for the Paſſions and Studies of the Minde; Avoid Envy; Anxious Feares; Anger fretting inwards; Subtill and knotty Inquiſitions; Joyes, and Exhilarations in Exceſſe; Sadneſſe not Communicated. Antertaine Hopes; Mirth rather than Joy; Variety of Delights, rather than Surfet of them; Wonder, and Admiration, and therefore Novelties; Studies

dies th at fill the Minde with Splendide and Illuſtrious Objects, as Hiſtories, Fables, and Contemplations of Nature. If you flie Phyſicke in *Health* altogether, it will be too ſtrange for your Body, when you ſhall need it. If you make it too familiar, it will worke no extraordinary Effect, when Sickneſſe commeth. I commend rather, ſome Diet, for certaine Seaſons, than frequent Uſe of *Phyſicke*, Except it be growen into a Cuſtome. For thoſe Diets alter the Body more, and trouble it leſſe. Deſpiſe no new Accident, in your Body, but aske Opinion of it. In *Sickneſſe*, reſpect *Health* principally; And in *Health*, *Action*. For thoſe that put their Bodies, to endure in *Health*, may in moſt *Sickneſſes*, which are not very ſharpe, be cured only with Diet, and Tendering *Celſus*, could never have ſpoken it as a *Phyſician*, had he not beene a Wiſe Man withall: when he giveth it, for one of the great precepts of Health and Laſting; That a Man doe vary, and enterchange Contraries; But with an Inclination to the

the more benigne Extreame: Vse Fasting, and full Eating, but rather full Eating; Watching, and Sleepe, but rather Sleepe; Sitting, and Exercise, but rather Exercise; and the like. So shall Nature be cherished and yet taught Masteries. *Physitians* are some of them so pleasing, and conformable to the Humour of the Patient, as they presse not the true Cure of the Disease; And some other are so Rigular, in proceeding according to Art, for the Disease, as they respect not sufficiently the Condition of the Patient. Take one of a Middle Temper; Or if it may not be found in one Man, combine two of either sort: And forget not to call, as well the best acquainted with your Body, as the best reputed of for his Faculty.

Of

Of Suſpicion.

XXXI.

Suſpicious, amongſt Thoughts, are like Bats amongſt Birds, they ever fly by Twylight. Certainly, they are to be repreſſed, or, at the leaſt, well guarded: For they cloud the Minde; they leeſe Friends, and they checke with Buſineſſe, whereby Buſineſſe cannot goe on, currantly, and conſtantly. They diſpoſe Kings to Tyranny, Husbands to Jealouſie, Wiſe Men to Irreſolution and Melancholly. They are Defects, not in the Heart, but in the Braine; For they take Place in the Stouteſt Natures: As in the Example of *Henry* the Seventh of *England*: There was not a more *Suſpicious* Man, nor a more Stout. And in ſuch a Compoſition, they doe ſmall Hurt. For commonly they are not admitted, but with Examination, whether they

they be likely or no? But in fearefull Natures, they gaine Ground too faſt. There is Nothing makes a Man *Suſpect* much, more than to know little: And therefore Men ſhould remedy *Suſpicion*, by procuring to know more, and not to keep their *Suſpicions* in Smother. What would Men have? Doe they thinke, thoſe they employ and deale with, are Saints? Doe they not thinke, they will have their owne Ends. and be truer to themſelves, than to them? Therefore, there is no better Way to moderate *Suſpicions*, than to account upon ſuch *Suſpicions* as true, and yet to bridle them, as falſe, For ſo farre, a Man ought to make uſe of *Suſpicions*, as to provide, as if that ſhould be true, that he *Suſpects*, yet it may doe him no Hurt. *Suſpicions*, that the Minde, of it ſelfe, gathers, are but Buzzes; But *Suſpicions*, that are artificially nouriſhed, and put into Mens Heads, by the Tales, and whiſperings of others, have Stings. Certainely, the beſt Meane, to cleare the Way, in this ſame Wood of *Suſpicions*, is franckly to communicate

municate them, with the Partie, that he *Suſpects*: for thereby, he ſhall be ſure, to know more of the Truth of them than he did before; And withall, ſhall make that Party, more circumſpect, not to give further Cauſe of *Suſpicion*. But this would not be done to Men of baſe Natures: For they, if they finde themſelves once ſuſpected, will never be true. The *Italian* ſaies; *Soſpetto licentia fede*; As if *Suſpicion* did give a Paſport to Faith: But it ought rather to kindle it, to diſcharge it ſelfe.

O Of

Of Discourse.

XXXII.

Some in their *Discourse*, desire rather Commendation of Wit, in being able to hold all Arguments, than of Judgement, in discerning what is True: As if it were a Praise, to know what might be Said, and not what should be Thought. Some have certaine Common Places, and Themes, wherein they are good, and want Variety: Which kinde of Poverty is for the most part Tedious, and when it is once perceived Ridiculous. The Honourablest Part of Talke, is to give the Occasion; And againe to Moderate and passe to somewhat else; For then a Man leads the Daunce. It is good, in *Discourse*, and Speech of Conversation, to vary, and entermingle Speech of the present Occasion with Arguments; Tales

Tales with Reaſons: Asking of Queſtions, with telling of Opinions; and Jeſt with Earned: For it is a dull Thing to Tire, and as we ſay now, to Jade, any thing too far. As for Jeſt, there be certain Things, which ought to be priviledged from it; Namely Religion. Matters of State, Great Perſons, Any mans preſent Buſineſſe of Importance, And any Caſe that deſerveth pitty. Yet there be ſome, that thinke their Wits have beene a ſleep: Except they dart out ſomewhat, that is piquant, and to the Quicke: That is a Vaine, which would be brideled;

Parce Puer ſtimulis, & fortiùs utere Loris.

And generally, Men ought to finde the difference, betweene Saltneſſe and Bitterneſſe, Certainly, he that hath a Satyricall vaine, as he maketh others afraid of his Wit, ſo he had need be afraid of others Memory. He that queſtioneth much, ſhall learne much, and content much; But eſpecially, if he apply his Queſtions, to the Skill of the Perſons, whom he asketh:

For he shall give them occasion, to please themselves in Speaking, and himselfe shal continually gather Knowledge. But let his Questions, not be troublesome; For that is fit for a Poser. And let him be sure, to leave other Men their Turnes to speake. Nay, if there be any, that would raigne, and take up all the time, let him finde meanes to take them off, and to bring Others on; As Musitians use to doe, with those, that dance too long Galliards. If you dissemble sometimes your knowledge, of that you are thought to know; you shal be thought another time to know that, you know not. Speech of a Mans selfe ought to be seldome, and well chosen. I knew one, was wont to say, in Scorne; *He must needs be a wise Man, he speakes so much of Himself*: And there is but one Case, wherein a Man may Commend Himselfe, with good Grace; And that is in commending Vertue in Another; Especially, if it be such a Vertue, whereunto Himselfe pretendeth. Speech of Touch towards Others, should be sparingly used: For *Discourse* ought to

be

be as a Field, without cõming home to any Man. I knew two *Noble-men*, of the Weſt Part of *England*; Wherof the one was given to Scoffe, but kept ever Royall Cheere in his houſe: The other, would aske of thoſe, that had been at the Others Table; *Tel truly, was there never a Flout or dry Blow given*, To which the Gueſt would anſwer; *Such and ſuch a Thing paſſed*: The Lord would ſay; *I thought he would marre a good dinner*. *Diſcretion* of *Speech*, is more than *Eloquence*; And to ſpeake agreeable to him, with whom we deale, is more thã to ſpeak in good Words, or in good order. A good continued Speech, without a good Speech of Interlocution, ſhewes Slowneſſe: And a Good Reply, or Second Speech, without a good Setled Speech, ſheweth Shallownes and Weakeneſſe. As we ſee in beaſts, that thoſe that are Weakeſt in the Courſe, are yet Nimbleſt in the Turne: As it is betwixt the Grey-hound, and the Hare. To uſe too many Circumſtances, ere one come to the Matter, is Weariſome; To uſe none at all, is Blunt.

Of Plantations.

XXXIII.

Plantations are amongst Ancient, Primitive, and Heroicall Workes. When the World was young, it begat more Children; But now it is old, it begets fewer; For I may justly account new *Plantations*, to be the Children of former Kingdomes. I like a *Plantation* in a Pure Soile; that is, where People are not *Displanted*, to the end, to *Plant* in Others. For else, it is rather an Extirpation, than a *Plantation*. *Planting* of Countries, is like *Planting* of Woods; For you must make account, to leese almost Twenty yeares Profit, and expect your Recompence, in the end. For the principall Thing, that hath beene the Destruction of most *Plantations*, hath beene the Base, and Hastie drawing of profit, in the first Yeares. It is true, Speedie

die Profit is not to be neglected, as farre as may ſtand, with the Good of the *Plantation*, but no further. It is a Shameful and Unbleſſed Thing, to take the Scumme of People and wicked Condemned Men, to be the People with whom you *Plant*: And not only ſo, but it ſpoileth the *Plantation*; For they will ever live like Rogues and not fall to work, but be lazie, and doe Miſchiefe, and ſpend Victuals, and be quickly weary, and then Certifie over to their Country, to the Diſcredit of the *Plantation*. The People wherewith you *Plant*, ought to be Gardners, Plough-men, Labourers, Smiths, Carpenters, Joyners, Fiſher-men, Fowlers with ſome few Apothecaries, Surgeons, Cookes, and Bakers. In a Country of *Plantation*, firſt looke about, what kinde of Victuall, the Country yeelds of it ſelfe, to Hand: As Cheſtnuts, Wall-nuts, Pine-Apples, Olives, Dates, Plummes, Cherries, Wild Hony and the like: and make uſe of them. Then Conſider, what Victuall or Eſculent Things there are, which grow ſpeedily,

and within the yeere; As Parſnips, Carrets Turnips, Onions, Radiſh, Artichokes of Hieruſalem, Maiz, & the like. For Wheat, Barly, and Oats, they aske too much Labour: But with Peaſe, and Beanes, you may begin: Both becauſe they aske leſſe Labour, and becauſe they ſerve for Meat, as well as for Bread. And of Rice likewiſe commeth a great Encreaſe, and it is a kinde of Meat. Above, all, there ought to be brought Store of Bisket, Oat-meale, Flower, Meale, and the like, in the beginning, till Bread may be had. For Beaſts, or Birds, take chiefly ſuch, as are leaſt Subject to Diſeaſes, and Multiply faſteſt: As Swine, Goats, Cocks, Hennes, Turkies, Geeſe, Houſe-doves, and the like. The Victuall in *Plantations*, ought to be expended, almoſt as in a Beſieged Towne; That is, with certaine Allowance. And let the Maine Part of the Ground employed to Gardens or Corne, be to a Common Stocke; And to be Laid in, and Stored up, and then Delivered out in Proportion; Beſides ſome Spots of Ground, that

that any Particular Perſon, will Manure, for his owne Private. Conſider likewiſe, what Commodities the Soile, where the *Plantation* is, doth naturally yeeld, that they may ſome way helpe to defray the Charge of the *Plantation*: So it be not, as was ſaid, to the untimely Prejudice, of the maine Buſineſſe; As it hath fared with *Tabacco* in *Virginia*. Wood commonly aboundeth but too much; And therefore Timber is fit to be one. If there be Iron Vre, and Streames whereupon to ſet the Mills; Iron is a brave Commoditie, where Wood aboundeth. Making of Bay Salt, if the Climate be proper for it, would be put in Experience. Growing Silke likewiſe, if any be, is a likely Commoditie. Pitch and Tarre, where ſtore of Firres and Pines are, will not faile. So Drugs, and Sweet Woods, where they are, cannot but yeeld great Profit. Soape Aſhes likewiſe, and other Things, that may be thought of. But moile not too much under Ground; For the Hope of Mines is very uncertaine, and uſeth to make the *Planters*

ters Lazie, in other things. For Government, let it be in the hands of one, assisted with some Counsell: And let them have Commission, to exercise Martiall Lawes, with some limitation. And above all, let Men make that Profit of being in the wilderness, as they have God alwayes, & his Service, before their Eyes. Let not the Government of the *Plantation*, depend upon too many Counsellours, & Undertakers, in the Country that *Planteth*, but upon a temperate Number: And let those be, rather Noblemen, and Gntlemen, than Merchants; For they looke ever to the present Gaine. Let there be Freedoms from Custome, till the *Plantation* be of Strength: And not only Freedome from Custome, but Freedome to carry their Commodities, where they may make their Best of them; except there be some specially Cause of Caution. Cramme not in People, by sending too fast, Company, after Company, But rather hearken how they waste, and send Supplies proportionably; But so, as the Number may live well

well, in the *Plantation*, and not by Surcharge be in Penury. It hath beene a great Endangering, to the Health of ſome *Plantations*, that they have built along the Sea, and Rivers, in Mariſh and unwholſome Grounds. Therefore, though you begin there, to avoid Carriage, and other like Diſcommodities, yet build ſtil, rather upwards, from the Streames, than along. It concerneth likewiſe, the Health of the *Plantation*, that they have good Store of Salt with them, that they may uſe it, in their Victuals, when it ſhall be neceſſary. If you *Plant*, where Savages are, doe not only entertaine them with Trifles, and Gingles, But uſe them juſtly, & graciouſly, with ſufficient Guard nevertheleſſe: And doe not winne their favour, by helping them to invade their Enemies, but for their Defence it is not amiſſe. And ſend oft of them, over to the Country, that *Plants*, that they may ſee a better Condition than their owne, and commend it when they returne. When the *Plantation* grows to Strength, then it is time, to *Plant* with

with Women, as well as with Men, That the *Plantation* may ſpread into Generations and not be ever pecced from without. It is the ſinfulleſt Thing in the world, to forſake or deſtitute a *Plantation*, once in Forwardneſſe: For beſides the diſhonour, it is the Guiltineſſe of Bloud, of many Commiſerable Perſons.

Of

Of Riches.

XXXIIII.

I Cannot call *Riches* better, than the Baggage of Vertue. the *Roman* Word is better, *Impedimenta*. For as the Baggage is to an Army, ſo is *Riches* to Vertue. It cannot be ſpeared, nor left behind, but it hindreth the March; Yea, and the care of it, ſometimes, loſeth or diſturbeth the Victory: Of great *Riches*, there is no Reall uſe, except it be in the Diſtribution; the reſt is but conceit. So ſaith *Salomon*; *Where much is, there are many to conſume it; And what hath the Owner, but the Sight of it with his Eyes?* The perſonall Fruition in any Man, cannot reach to feele Great *Riches*: There is a Cuſtody of them; Or a Power of Dole and Donative of them; Or a Fame

Fame of them; But no Solid Vſe to the owner. Doe you not ſee, what fained Prices, are ſet upon little Stones, & Rarities? And what works of Oſtentation, are undertaken, becauſe their might ſeeme to be, ſome Vſe of great *Riches*? But then you will ſay, they may be of uſe, to buy Men out of Dangers or Troubles. As *Salomon* ſaith, *Riches are as a ſtrong Hold, in the Imagination of the Rich man.* But this is excellently expreſſed, that it is in *Imagination*, and not alwaies in *Fact*. For certainly Great *Riches*, have ſold more Men than they have bought out. Seeke not Proud *Riches*, but ſuch as thou maiſt get juſtly, Vſe ſoberly, Diſtribute cheerefully, and Leave contentedly. Yet have no Abſtract nor Friarly Contempt of them. But diſtinguiſh, as *Cicero* ſaith well of *Rabirius Poſthumus*; *In ſtudio rei amplificandæ, apparebat, non Avaritiæ Prædam, ſed Inſtrumentum Bonitati, quæri.* Hearken alſo to *Salomon*, and beware of haſty gathering of *Riches*: *Qui feſtinat ad Divitias, non erit inſons.* The Poets faigne that when

when *Plutus*, (which is *Riches*,) is ſent from *Jupiter*, he limps, and goes ſlowly; But when he is ſent from *Pluto*, he runns and is Swift of Foot. Meaning, that *Riches* gotten by Good Meanes, and Juſt Labour, pace ſlowly; But when they come by the death of others, (As by the Courſe of Inheritance, Teſtaments, and the like,) they come Tumbling upon a Man. But it mought be applied likewiſe to *Pluto*, taking him for the Devill. For when *Riches* come from the Devill, (as by Fraud, and Oppreſſion, and unjuſt Meanes,) they come upon Speed. The *Wayes to enrich* are many, and moſt of them Foule. *Parſimony* is one of the beſt, and yet is not Innocent; For it with-holdeth Men, from Workes of Liberalitie, and Charitie. The *Improvement of the Ground*, is the moſt Naturall Obtaining of *Riches*; For it is our Great Mothers Bleſſing, the Earths; But it is ſlow. And yet, where Men of great wealth, doe ſtoope to husbandry, it multiplieth *Riches* exceedingly. I knew a Noble-

Nobleman in *England*, that had the greateſt Audites, of any man in my Time: A great Graſier, A great Sheepe-Maſter, A great Timber Man, A Great Colliar, A Great Corne-Maſter, A Great Lead-Man, and ſo of Iron, and a Number of the like Points of Husbandry. So as the Earth ſeemed a Sea to him, in reſpect of the perpetuall Importation. It was truly obſerved by One, that Himſelfe came very hardly to a Little *Riches*, and very eaſily to Great *Riches*. For when a Mans Stocke is come to that, that he can expect the Prime of Markets, and overcome thoſe Bargaines, which for their greatneſſe are few Mens Money, and be Partner in the Induſtries of Younger Men, he cannot but encreaſe mainely. The *Gaines* of *Ordinary Trades* and *Vocations*, are honeſt; And furthered by two Things, chiefly: By Diligence; And By a good Name, for good and faire dealing. But the *Gaines* of *Bargaines*, are of a more doubtfull Nature; When Men ſhall wait upon Others Neceſſity, broake

broake by Servants and Instruments to draw them on, Put off Others cunningly that would be better Chapmen, and the like Practises, which are Crafty and Naught: As for the *Chopping of Bargaines*, when a Man Buies, not to Hold, but to sell over againe, that commonly, Grindeth double, both upon the Seller and upon the Buyer. *Sharings*, doe greatly *Enrich*, if the Hands be well chosen, that are trusted. *Usury* is the certaineſt Meanes of Gaine, though one of the worst, As that, whereby a Man doth eate his Bread; *In sudore vultus alieni*: And besides, doth plough upon Sundaies. But yet Certaine though it be, it hath Flawes; For that the Scriveners and Broakers, doe value unsound Men, to serve their owne turne. The *Fortune*, in being the first in an *Invention*, or in a *Priviledge*, doth cause sometimes a wonderfull Overgrowth in *Riches*; As it was with the first Sugar Man in the *Canaries*: Therefore, if a Man can play the true *Logician*, to have as well

Judgement as Invention, he may do great Matters, especially if the Times be fit. He that resteth upon *Gaines Certaine*, shall hardly grow to great *Riches*. And he that puts all upon *Adventures*, doth oftentimes breake, and come to Poverty: It is good therefore to guard *Adventures* with *Certainties*, that may uphold losses. *Monopolies*, and *Coemption* of Wares for *Resale*, where they are not restrained, are great Meanes to enrich; especially if the Party have intelligence, what things are like to come into request, and so store himselfe before hand. *Riches* gotten by *Service*, though it be of the best Rate, yet when they are gotten by Flattery, Feeding Humours, and other Servile Conditions, they may be placed amongst the Worst. As for Fishing for *Testaments* and *Executorships*, (as *Tacitus* saith of *Seneca*, *Testamenta & Orbos tanquam Indagine capi*,) it is yet worse. By how much Men submit themselves to Meaner Persons, than in *Service*. Beleeve not much them, that seeme to despise *Riches*: For they despise them, that despaire

of

of them; And none worſe when they come to them. Be not Penny-wiſe; *Riches* have Wings, and ſometimes they Fly away of themſelves, ſometimes they muſt be ſet Flying to bring in more. Men leave their *Riches*, either to their Kindred; Or to the Publike: And Moderate Portions proſper beſt in both. A great State left to an Heire, is as a Lure to all the Birds of Prey, round about, to ſeize on him, if he be not the better ſtabliſhed in Yeares and Judgement. Likewiſe Glorious Gifts and Foundations, are like *Sacrifices without Salt*; And but the *Painted Sepulchers of Almes*, which ſoon will putrifie and corrupt inwardly. Therefore, Meaſure not thine Advancements by Quantity, but Frame them by Meaſure: And Deferre not Charities till Death: For certainly, if a Man weigh it rightly, he that doth ſo, is rather Liberall of an Other Mans, than of his Owne.

Of Prophecies.

XXXV.

I Meane not to speake of *Divine Prophecies*; Nor of Heathen Oracles; Nor of Naturall Predictions; But onely of *Prophecies*, that have beene of certaine Memory, and from Hidden Causes. Saith the *Pythonissa* to *Saul*; *To Morrow thou and thy Sonne shall be with me*. *Homer* hath these Verses.

At Domus Æneæ cunctis dominabitur Oris,
Et Nati Natorum, & qui nascentur ab illis:

A *Prophecie* as it seemes, of the *Roman Empire*. *Seneca* the *Tragedian* hath these Verses.

——Venient Annis
Secula seris, quibus Oceanus
Vincula Rerum laxet, & ingens
Pateat Tellus, Typhisque novos

Detegat

Detegat Orbes; nec sit Terris
Ultima Thule:

A *Prophecie* of the Discovery of *America*. The Daughter of *Polycrates* dreamed that *Jupiter* bathed her Father, and *Apollo* annointed him: And it came to passe, that he was crucified in an Open Place, where the Sunne made his body runne with Sweat and the Raine washed it. *Philip* of *Macedon* dreamed, He sealed up his Wives Belly: whereby he did expound it, that his Wife should be barren: But *Aristander* the Soothsayer, told him, his Wife was with Child, because Men do not vse to Seale Vessels that are empty. A Phantasme, that appeared to *M. Brutus* in his Tent, said to him; *Philippis iterùm me videbis. Tiberius* sayd to *Galba*, *Tu quoq; Galba degustabis Imperium.* In *Vespasians* Time, there went a *Prophecie* in the East; That those that should come forth of *Judea*, should Reigne over the World: which though it may be was meant of our *Saviour*, yet *Tacitus* expounds it of *Vespasian*. *Domitian* Dreamed, the Night before he

was slaine, that a Golden Head was growing out of the Nape of his Necke: And indeed the Succession that followed him for many yeares, made Golden Times. *Henry* the Sixt of *England*, said of *Henry* the Seventh, when he was a Lad, and gaue him Water; *This is the Lad, that shall enjoy the Crowne, for which we strive.* When I was in *France*, I heard from one Dr *Pena*, that the *Q. Mother*, who was given to Curious Arts, caused the *King* her Husbands Nativity, to be Calculated, under a false Name; And the Astrologer gave a Judgment, that he should be killed in a Duell; At which the Queene laughed, thinking her Husband, to be above Challenges and Duels: but he was slaine, upon a Course at Tilt, the Splinters of the Staffe of *Mongomery*, going in at his Bever. The trivial *Propbecie*, which I heard, when I was a Childe and *Queene Elizabeth* was in the Flower of her Yeares, was;

When Hempe is sponne,
England's done.

Whereby, it was generally conceived, that after

after the *Princes* had Reigned, which had the principall *Letters*, of that Word *Hempe*, (which were *Henry*, *Edward*, *Mary* *Philip*, and *Elizabeth*) *England* should come to utter Confusion. Which thanks be to God, is verified only, in the Change of the Name: For that the Kings Stile, is now no more of *England*, but of *Brittaine*. There was also another *Prophecie*, before the yeare of 88. which I doe not well understand.

There shall be seene upon a day,
Betweene the Baugh, and the May,
The Blacke Fleet of Norway.
When that that is come and gone,
England build Houses of Lime and Stone.
For after Warres shall you have None.

It was generally conceived, to be meant of the Spanish Fleet, that came in 88. For that the *King* of *Spaines* Surname, as they say is *Norway*. The Prediction of *Regiomontanus*.

Octogessimus octauus mirabilis Annus.

was thought likewise accomplished, in the Sending of that great Fleete, Being the

greateſt in Strength, though not in Number, of that ever ſwamme upon the Sea. As for *Cleons* Dreame, I thinke it was a Jeſt. It was, that he was devoured of a long Dragon: And it was expounded of a Maker of Sauſages, that troubled him exceedingly. There are Numbers of the like kinde; Eſpecially if you include *Dreames*, and *Predictions* of *Aſtrologie*. But I have ſet downe theſe few only of certain Credit, for Example. My Judgment is, that they ought al to be deſpiſed; And ought to ſerve, but for Winter Talke, by the fire ſide. Though when I ſay *Deſpiſed*, I meane it as for Beleefe: For otherwiſe, the Spreading or Publiſhing of them, is in no ſort to be *Deſpiſed*; For they have done much miſchiefe: And I ſee many ſevere Lawes made to ſuppreſſe them, That, that hath given them Grace, and ſome credit, conſiſteth in three Things. Firſt, that Men marke, when they hit, and never mark, when they miſſe: As they do, generally, alſo of *Dreames*. The ſecond is, that probable Conjectures, or obſcure Traditions, many times, turne them-

themſelves into *Prophecies*: While the Nature of Man which coveteth *Divination*, thinks it no Perill to foretell that, which indeed they do but collect. As that of *Seneca's* Verſe. For ſo much was then ſubject to Demonſtration, that the Globe of the Earth, had great Parts beyond the Atlanticke; Which mought be Probably conceived, not to be all Sea: And adding thereto, the Tradition in *Plato's Timeus*, and his *Atlanticus*, it mought encourage One, to turne it to a *Prediction*. The third, and laſt (which is the Great one) is that a'moſt all of them, being infinite in Number, have been Impoſtures, and by idle and crafty Braines, meerely contrived and faigned, after the Event Paſt.

Of

Of Ambition.

XXXVI.

Ambition is like *Choler*, which is an Humour, that maketh Men Active, Earneſt, Full of Alacritie, and Stirring, if it be not ſtopped. But if it be ſtopped, and cannot have his Way, it becommeth Aduſt, and thereby Maligne and Venomous. So *Ambitious Men*, if they finde the way Open for their Riſing, and ſtill get forward, they are rather Buſie than Dangerous; But if they be checkt in their deſires, they become ſecretly diſcontent, & looke upon Men and matters, with an Evill Eye; And are beſt pleaſed, whē Things go backward; Which is the worſt Property, in a Servant of a Prince or State. Therefore it is good for Princes, if they uſe *Ambitious Men*, to handle it ſo, as they be ſtill Progreſſive, and not

not Retrograde: which because it cannot be without Inconvenience, it is good not to use such Natures at all. For if they rise not with their service, they will take Order to make their Service fall with them. But since we have said, it were good not to use Men of *Ambitious Natures*, except it be upon necessitie, it is fit we speake, in what Cases, they are of necessitie. Good Commanders in the Warres, must be taken, be they never so *Ambitious*: For the Vse of their Service dispenceth with the rest; And to take a Soldier without *Ambition*, is to pull off his Spurres. There is also great use of *Ambitious Men*, in being Skreenes to Princes, in Matters of Danger and Envie: For no man will take that Part, except he be like a Seeld Dove, that mounts and mounts, because he cannot see about him. There is use also of *Ambitious Men*, in Pulling downe the Greatnesse of any Subject that over-tops: As *Tiberius* used *Macro* in the Pulling down of *Sejanus*. Since therefore they must be used, in such Cases, there resteth to speake, how

how they are to be brideled, that they may be leſſe *Dangerous*. There is leſſe *Danger* of them, if they be of Meane Birth, than if they be Noble: And if they be rather Harſh of Nature, than Gracious and Popular. And if they be rather New Raiſed, than growne Cunning, and Fortified in their Greatneſſe. It is counted by ſome, a weakneſſe in Princes, to have *Favourites*: But it is, of all others, the beſt Remedy againſt *Ambitious Great Ones*. For when the Way of Pleaſuring and Diſpleaſuring, lieth by the *Favourite*, it is Impoſſible, Any Other ſhould be *Over-great*. Another meanes to curbe them, is to Ballance them by Others, as Proud as they. But then there muſt be ſome Middle Counſellours, to keep things ſteady: For without that ballaſt, the Ship will roule too much. At the leaſt, a Prince may animate and inure ſome Meaner Perſons, to be, as it were, Scourges to *Ambitious Men*. As for the having of them Obnoxious to Ruine, if they be of fearefull Natures, it may doe well: But if they be Stout and

and Daring, it may precipitate their Designes; and prove dangerous. As for the pulling of them downe, if the Affaires require it, and that it may not be done with safety suddainly, the only Way is, the Enterchange continually of Favours, and Disgraces; whereby they may not know, what to expect; And be, as it were, in a Wood. Of *Ambitions*, it is lesse harmefull, the *Ambition* to prevaile in great Things, than that other, to appeare in every thing. For that breeds Confusion, and marres Businesse. But yet, it is lesse danger, to have an *Ambitious* Man, stirring in Businesse, than Great in Dependances. He that seeketh to be Eminent amongst Able Men, hath a great taske; but that is ever good for the Publique. But he that plots, to be the onely Figure amongst Ciphars, is the decay of an whole Age. *Honour* hath three Things in it: The Vantage Ground to doe good: The approach to Kings, and principall Persons: And the Raising of a Mans owne Fortunes. He that hath the best of these Intentions, when he aspireth,

reth, is an Honest Man: And that Prince, that can discerne of these Intentions, in Another that aspireth, is a wise Prince. Generally, let Princes and States, choose such Ministers, as are more sensible of Duty, than of Rising; And such as love Businesse rather upon Conscience, than upon Bravery: And let them Discerne a Busie Nature, from a willing Minde.

Of

Of Maſques and Triumphs.

XXXVII.

THeſe Things are but Toyes, to come amongſt ſuch Serious Obſervations. But yet, ſince Princes will have ſuch Things, it is better, they ſhould be Graced with Elegancy than Daubed with Coſt. *Dancing to Song*, is a Thing of great State, and Pleaſure. I underſtand it, that the Song be in Quire, placed aloft, and accompanied with ſome broken Muſicke: And the Ditty fitty to the Divice. *Acting in Song*, eſpecially in *Dialogues*, hath an extreme Good Grace: I ſay *Acting*, not *Dancing*, (For that is a Meane and Vulgar Thing;) And the *Voyces* of the *Dialogue*, would be Strong and Manly, (A Baſe, and a Tenour: No Treble;)

ble;) And the *Ditty* High and Tragicall; Not nice or Dainty. *Severall quires*, placed one over against another, and taking the Voice by Catches, *Antheme* wise, give great Pleasure. *Turning dances* into *Figure*, is a childish Curiosity. And generally, let it be noted that those Things, which I here set downe, are such, as do naturally, take the Sense, and not respect Petty Wonderments. It is true, the *Alterations of Scenes*, so it be quietly, and without Noise, are things of great Beauty, and Pleasure: For they feed and releeve the Eye, before it be full of the same Object. Let the *Scenes* abound with *Light*, specially *Coloured* and *Varied*: And let the Masquers or any other, that are to come downe from the *Scene*, have some Motions, upon the *Scene* it selfe, before their Comming down: For it drawes the Eye strangely, and makes it with great pleasure, to desire to see that, it cannot perfectly discerne. Let the *Songs* be *Loud* and *Cheerefull*, and not *Chirpings*, or *Pulings*. Let the *Musicke* likewise, be *Sharpe*, and *Loud*, and *Well Placed*.

The

The *Colours*, that shew best by Candle-light, are; White, Carnation, and a Kinde of Sea-Water-Greene; And *Oes*, or *Spangs* as they are of no great Cost, so they are of most Glory. As for *Rich Embroydery*, it is lost, and not Discerned. Let the *Suites* of the *Masquers*, be Gracefull, and such as become the Person, when the Vizars are off: Not after Examples of Knowne Attires; Turks, Souldiers, Mariners, and the like. Let *Antimasques* not be long; They have beene commonly of Fooles, Satyres Baboons, Wilde-Men, Antiques, Beasts, Spirits, Witches, Ethiopes, Pigmies, Turquets, Nimphs, Rusticks, Cupids, Statuas, Moving, and the like. As for *Angels*, it is not Comicall enough, to put them in *Anti-Masques*; And any thing that is hideous, as Devils, Giants, is on the other side as unfit: But cheiefly, let the *Musicke* of them, be Recreative, and with some strange Changes. Some *Sweet Odours*, suddenly comming forth, without any drops falling, are, in such a Company, as there is Steame and Heat, Things of great

Pleasure; & refreshment. *Double Masques*, one of Men, another of Ladies, addeth State, and Variety. But all is nothiug, except the *Roome* be kept Cleare and Neat.

For *Justs*, and *Turneyes*, and *Barriers*; The Glories of them, are chiefly in the Charriots, wherein the Challenges make their Entry; Especially if they be drawne with Strange Beasts; As Lions, Beares, Cãmels, and the like; Or in the Devices of their Entrance, Or in Bravery of their Liveries; Or in the Goodly Furniture of their Horses, and Armour. But enough of these Toyes.

Of Nature in Men,

XXXVIII.



Nature is often Hidden; Sometimes Overcome; Seldome Extinguished. Force maketh *Nature* more violent in the Returne: Doctrine and Discourse maketh *Nature* lesse Importune: But Custome onely doth alter & subdue *Nature*. He that seekth Victory over his *Nature*, let him not set Himself too great, nor too smal Tasks: For the first, wil make him dejected by often Faylings; And the Secõd wil make him a smal Proceeder, though by often Prevailings. And at the first, let him practise with Helps as Swimmers doe with Bladders, or, Rushes: But after a Time, let him practise with disadvãtages as Dancers do with thick Shooes. For it breeds great Perfection, if the Practice be

harder than the use. Where *Nature* is mighty, & therefore the Victory hard, the Degrees had need be; First to Stay & Arrest *Nature* in time; Like to him, that would say over the Foure and Twenty Letters, when he was Angry: Then to goe lesse in quant ty; As if one should, in forbearing Wine, come from Drinking Healths, to a Draught at a Meale: And lastly to Discontinue altogether. But if a Man have the Fortitude, and Resolution, to enfranchise Himselfe at once, that is the best;

Optimus ille Animi vindex, laedere vincula pertas
Vincula qui rupit, dedoluitque semel.

Neither is the Ancient Rule amisse, to bend *Nature* as a wand, to a Contrary Extreme, whereby to set it right: Understanding it, where the Contrary Extreme is no Vice. Let not a man force a Habit upon himselfe, with a perpetuall Cõtinuance, but with some Intermission. For both the Pause, reinforceth the new Onset; And if a Man, that is not perfect, be ever

ever in Practice, he ſhall as well practiſe his Errors, as his Abilities; And induce one Habit of both: And there is no Meanes to helpe this, but by Seaſonable Intermiſſions. But let not a Man truſt his Victory over his *Nature* too farre; For *Nature* will lay buried a great Time, and yet revive, upon the Occaſion or Temptation. Like as it was with *Æſopes Damoſell*, turned from a Cat to a Woman; who ſate very demurely, at the Boards End, till a Mouſe ranne before her. Therefore let a Man, either avoid the Occaſion altogether, Or put Himſelfe often to it, that he may be little moved with it. A Mans *Nature* is beſt perceived in Privateneſſe, for there is no Affectation; In Paſſion, for that putteth a Man out of his precepts; And in a new Caſe or Experiment, for there Cuſtome leaveth him. They are happy Men, whoſe *Natures* ſort with their Vocations; Otherwiſe they may ſay, *Multùm Incola fuit Anima mea*: when they converſe in thoſe Things, they doe not Affect. In Studies, whatſoever a man

commandeth upon himselfe, let him set Houres for it: But whatsoever is agreeable to his *Nature*, let him take no Care, for any set Times: For his Thoughts, will flie to it of themselves; So as the Spaces of other Businesse, or Studies, will suffice. A Mans *Nature* runnes either to Herbs, or Weeds; Therefore let him seasonably Water the One, and Destroy the Other.

Of

Of Cuſtome and Education.

XXXIX.

MEns Thoughts are much according to their Inclination: Their Diſcourſe and Speeches according to their Learning, and Infuſed Opinions; But their Deeds are after as they have beene *Accuſtomed*. And therefore, as *Macciavel* well noteth (though in an evill favoured Inſtance) There is no Truſting to the Force of Nature, nor to the bravery of Words; Except it be Corroborate by *Cuſtome*. His Inſtance is, that for the Atcheiving of a deſperate Conſpiracie, a man ſhould not reſt upon the Fierceneſſe of any mans Nature, or his Reſolute Undertakings; But take ſuch an one, as hath had his Hands formerly in Bloud. But *Macciavel* knew not of a *Frier Clement*, not a *Ravillac*, nor

nor a *Iaureguy*, nor a *Baltazer Gerard*: yet his Rule holdeth ſtill, that nature, nor the Engagement of Words, are not ſo forcible, as *Cuſtome*. Onely Superſtition is now ſo well advanced, that men of the firſt Bloud, are as Firme, as Butchers by Occupation: And Votary Reſolution is made Equipollent to *Cuſtome*, even in matter of Bloud. In other Things, the Predominancy of *Cuſtome* is every where Viſible; In ſo much, as a Man would wonder, to heare Men Profeſſe, Proteſt, Engage, Give Great Words, and then Do juſt as they have Done before: As if they were Dead Images, and Engines moved only by the Wheeles of *Cuſtome*. We ſee alſo the Raigne or Tyranny of *Cuſtome*, what it is. The *Indians* (I meane the Sect of their Wiſe Men) lay Themſelves quietly upon a Stacke of wood, and ſo Sacrifice themſelves by Fire. Nay the Wives ſtrive to be burned with the Corpſes of their Husbands. The Lads of *Sparta*, of Ancient Time, were wont to be Scourged upon the Alter of *Diana*, without

out so much as Quenching. I remember in the beginning of *Queene Elizabeths* Time of *England*, an *Irish Rebell* Condemned, put up a Petition to the *Deputie*, that he might be hanged in a With, and not in an Halter, because it had beene so used, with former *Rebels*. There be *Monks* in *Russia*, for Penance, that will sit a whole Night, in a Vessell of Water, till they be Ingaged with hard Ice. Many Examples may be put, of the Force of *Custome*, both upon Minde, and Body. Therefore, since *Custome* is the Principall Magistrate of Mans life; Let Men by all Meanes endevour, to obtaine good *Customes*. Certainely, *Custome* is most perfect, when it beginnethin Young Yeares: This we call *Education*; which is, in Effect, but an *Early Custome*. So we see, in Languages, the Tongue is more Pliant to all Expressions and Sounds, the Joynts are more Supple to all Feats of Activity, and Motions, in Youth than afterwards. For it is true, the late Learners, cannot so well take the Plie: Except it be in some Mindes, that have

have not ſuffered themſelves to fix, but have kept themſelves open and prepared, to receive continual Amendment, which is exceeding Rare. But if the Force of *Cuſtome* Simple and Separate, be great; the Force of *Cuſtome* Copulate, and Conjoyned, & Collegiate, is far Greater. For there Example teacheth; Company comforteth; Emulation quickneth; Glory raiſeth: So, as in ſuch Places the Force of *Cuſtome* is in his Exaltation. Certainly, the great Multiplication of Vertues upon Humane Nature, reſteth upon Societies wel Ordained and Diſciplined. For Common-wealths, and Good Governments, doe nouriſh Vertue Growne, but doe not much mend the Seeds. But the Miſery is, that the moſt Effectuall Meanes, are now applied, to the Ends, leaſt to be deſired.

Of Fortune.

XL.

IT cannot be denied, but Outward Accidents conduce much to *Fortune*: Favour, Opportunitie, Death of Others, Occasion fitting Vertue. But chiefly, the Mould of a Mans *Fortune*, is in his owne hands. *Faber quisque Fortunæ suæ*; saith the Poet. And the most Frequent of Externall Causes is, that the Folly of one Man, is the *Fortune* of Another. For no Man prospers so suddenly, as by Others Errours. *Serpens nisi Serpentem comederit non fit Draco.* Overt, and Apparent vertues bring forth Praise; But there be Secret and Hidden Vertues, that bring Forth *Fortune*. Certaine Deliveries of a Mans Selfe, which have no Name. The Spanish Name, *Desemboltura*, partly expresseth

presseth them: When there be not Stonds, nor Restiveness In a Mans Nature; But that the wheeles of his Minde keep way, with the wheeles of his *Fortune*. For so *Livie* (after he had described *Cato Major*, in these words; *In illo viro, tantum Robur Corporis & Animi fuit, ut quocunque loco natus esset, Fortunam sibi facturus videretur;*) salleth upon that, that he had, *Versatile Ingenium*. Therefore, if a Man look Sharply, and attentively, he shall see *Fortune*: For though shee be Blinde, yet shee is not Invisible. The Way of *Fortune*, is like the *Milken Way* in the Skie; Which is a Meeting or Knot, of a number of Small Stars; Not Seene asunder, but Giving Light together. So are there, a Number of Little, and scarce discerned Vertues, or rather Faculties and Customes, that make Men *Fortunate*. The *Italians* note some of them, such as a Man would little thinke. When they speake of one, that cannot do amisse, they will throw in, into his other Conditions, that he hath, *Poco di Matto*. And certainely, there be not two more

Fortunate

Fortunate Properties; Than to have a *Little* of the *Foole*; And not *Too much* of the *Honeſt*. Therefore, Extreme Lovers of their Country, or Maſters, were never *Fortunate*, neither can they be. For when a Man placeth his Thoughts without Himſelfe, he goeth not his owne Way. An haſty *Fortune* maketh an Enterpriſer, and Remover, (The *French* hath it better; *Entreprenant*, or *Remuant*) But the Exerciſed *Fortune* maketh the Able Man. *Fortune* is to be Honoured, and Reſpected, and it be but for her Daughters, *Confidence*, and *Reputation*. For thoſe two Felicity breedeth: The firſt within a Mans Selfe; the Latter, in Others towards Him. All wiſe Men to decline the Envy of their owne vertues, uſe te aſcribe them to Providence and *Fortune*; For ſo they may the better aſſume them: And beſides, it is Greatneſſe in a Man, to be the Care, of the Higher Powers. So *Cæſar* ſaid to the Pilot in the Tempeſt, *Cæſarem portas, & Fortunam ejus* So *Sylla* choſe the Name of *Felix*, and not of *Magnus*. And it hath beene

been noted, that those, that ascribe openly too much to their own Wisdome, and Policy end *Infortunate*. It is written, that *Timotheus* the *Athenian*, after he had, in the Account he gave to the State, of his Government, often interlaced this Speech; *And in this Fortune had no Part*; never prospered in any Thing he undertooke afterwards. Certainly, there be, whose *Fortunes* are like *Homers Verses*, that have a Slide, and Easinesse, more than the Verses of other Poets: As *Plutarch* saith of *Timoleons Fortune*, in respect of that of *Agesilaus*, or *Epaminondas*. And that this should be, no doubt it is much, in a Mans selfe.

Of

Of Vsury.

XLI.

MAny have made Wittie Invectives against *Usury*. They say, that it is Pitty, the Devill should have Gods part, which is the *Tithe*. That the *Usurer* is the greatest Sabbath-Breaker, because his Plough goeth every Sunday. That the *Usurer* is the *Droane*, that *Virgil* speaketh of:

Ignauum Fucos Pecus à Præsepibus arcent.

That the *Usurer* breaketh the first Law, that was made for Mankinde, after the Fall; which was, *In sudore Vultus tui comedes Panem tuum*; Not, *In sudore Vultus alieni*. That *Usurers* should have Orengetawny Bonnets, because they doe *Judaize*. That it is against Nature, for *Money* to beget *Money*; And the like. I say this

this onely, that *Usury* is a *Concessum propter Duritiem Cordis*: For since there must be Borrowing and Lending, and men are so hard of Heart, as they will not lend freely, *Usury* must be permitted. Some Others have made Suspitious, and Cunning propositions, of Bankes, discovery of Mens Estates, and other Inventions. But few have spoken of *Usury* vsefully. It is good to set before us, the *Incommodities*, and *Commodities* of *Usury*; That the Good may be, either Weighed out, or Culled out; And warily to provide, that while we make forth, to that which is better, we meet not, with that, which is worse.

The *Discommodities* of *Usury* are. First, that it makes fewer Merchants. For were it not, for this Lazie Trade of *Usury*, Mony would not lie still, but would, in great part, be Imployed upon Merchandizing; Which is the *Vena porta* of Wealth in a State. The Second, that it makes Poore Merchants. For as a Farmer cannot husband his Ground so well, if he sit at a great Rent; So the Merchant cannot drive his

his Trade so well, if he sit at great *Usury*. The Third is incident to the other two; And that is, the decay of Customes of Kings or States, which Ebbe or flow with Merchandizing. The Fourth, that it bringeth the Treasure of a Realme or State, into a few Hands. For the *Usurer* being at Certainties, and others at Uncertainties, at the end of the Game, Most of the Money will be in the Box; And ever a State flourisheth, when Wealth is more equally spread. The fifth, that it beates downe the Price of Land: For the Employment of money, is chiefly, either Merchandizing, or Purchasing; And *Usury* Way-layes both. The Sixth, that it doth Dull and Dampe all Industries, Improvements, and new Inventions, wherin Money would be Stirring, if it were not for this Slugge. The Last, that it is the Canker and Ruine of many Mens Estates which in processe of Time breeds a Publike Poverty.

On the other side, the *Commodities* of *Usury* are: First, that howsoever *Usury* in

some respect hindereth Merchandizing, yet in some other it advanceth it: For it is certain, that the Greatest Part of Trade is driven by Young Merchants, upon Borrowing at Interest: So as if the *Usurer*, either call in, or keep backe his Money, there will ensue presently a great Stand of Trade. The Second is, That were it not, for this easie borrowing upon *Interest*, Mens necessities would draw upon them, a most sudden undoing; In that they would be forced to sell their Meanes (be it Lands or Goods) farre under Foot, and so, whereas *Usury* doth but Gnaw upon them, Bad Markets would Swallow them quite up. As for Mortgaging, or Pawning, it will little mend the matter; For either Men will not take Pawnes without *Use*, Or if they doe, they will looke precisely for the Forfeiture. I remember a Cruell Moneyed Man, in the Country, that would say; The Devill take this *Usury*, it keeps us from Forfeitures, of Morgages, and Bonds. The Third and Last is; That it is a Vanitie to conceive, that

that there would be Ordinary Borrowing without Profit; And it is impossible to conceive, the Number of Inconveniences, that wil ensue, if Borrowing be Cramped. Therefore, to speake of the abolishing of *Usury* is Idle. All States have ever had it, in one Kind or Rate, or other. So as that Opinion must be sent to *Utopia*.

To speake now, of the *Reformation* and *Reiglement* of *Usury*; How the *Discommodities* of it may be best avoided, and the *Commodities* retained. It appeares by the Ballance, of *Commodities*, and *Discommodities* of *Usury*, Two Things are to be Reconciled. The one, that the *Tooth* of *Usurie* be grinded, that it bite not too much: The other, that there be left open a Meanes, to invite Monyed Men, to lend to the Merchants, for the Continuing and Quickning of Trade. This cannot be done, except you introduce, two severall *Sorts* of *Usury*; A *Lesse*, and a *Greater*. For if you reduce *Usury* to one Low Rate, it will ease the common Borrower, but the Merchant will be to seek for Mony. And

it is to be noted, that the Trade of Merchandize, being the moſt Lucrative, may beare *Uſury* at a good Rate; Other Contracts not ſo.

To ſerve both Intentions, the way would be briefly thus. That there be *Two Rates* of *Uſury*; The one Free, and General for All; The other under *Licence* only, to *Certaine Perſons*, and in *Certaine Places* of *Merchandizing*. Firſt therefore, let *Uſury in generall be reduced to Five in the Hundred*, And let that Rate be proclaimed to be Free and Current; And let the State ſhut it ſelfe out, to take any Penalty for the ſame. This will preſerve Borrowing from any generall Stop or Drineſſe. This will eaſe infinite Borrowers in the Countrie. This will, in good Part, raiſe the Price of Land, becauſe Land purchaſed at Sixteen yeares Purchaſe, will yeeld Six in the Hundred, and ſomewhat more; wheras this Rate of Intereſt, Yeelds but Five. This, by like reaſon, will Encourage and edge, Induſtrious and Profitable Improvements; Becauſe Many will rather venture in that kinde,

kinde, than take Five in the hundred, especially having been used to greater Profit. Secondly, let there be *Certaine Persons licenced to Lend, to knowne Merchants*, upon *Usury* at a *High Rate*; and let it be with the Cautions following. Let the Rate be, even with the Merchant himself, somewhat more easie, than that he used formerly to pay: For by that Meanes, all Borrowers shall have some ease, by this Reformation, be he Merchant, or whosoever. Let it be no Banke or Common Stocke, but every Man be Master of his owne Money. Not that I altogether mislike Banks, but they will hardly be brooked, in regard of certain suspicious. Let the State be answered, some small Matter, for the Licence, and the rest left to the Lender: For if the Abatement be but small, it will no whit discourage the Lender. For he, for Example, that tooke before Ten or Nine in the Hundred, wil sooner descend to Eight in the Hundred, than give over his trade of *Usury*; And goe from Certaine Gaines, to Gaines of Hazard. Let

theſe Licenſed Lenders be in Number Indefinite, but reſtrained to Certaine Principall Cities and Townes of Merchandizing: For then they will be hardly able, to Colour other Mens Moneys, in the Country: So as the *Licence of Nine*, will not ſucke away the current *Rate of Five*. For no Man will Lend his Monyes farre off, nor put them into unknowne Hands.

If it be Objected, that this doth, in a Sort Authorize *Uſury*, which before was, in ſome places, but Permiſſive: The Anſwer is, That it is better, to Mitigate *Uſury* by *Declaration*, than to ſuffer it to Rage by *Connivence*.

Of

Of Youth and Age.

XLII.



A Man that is *Young in years*, may be Old in Houres, if he have loſt no time. But that happeneth rarely. Generally, *Youth* is like the firſt Cogitations, not ſo Wiſe as the Second. For there is a *Youth* in thoughts as well as in Ages. And yet the Invention of *Young Men*, is more lively, than that of Old: And Imaginations ſtream into their Mindes better, and, as it were, more Divinely. Natures that have much heat, and great and violet deſires and Perturbations, are not ripe for Action, till they have paſſed the Meridian of their yeares: As it was with *Julius Cæſar*, and *Septimius Severus*. Of the latter of whom, it is ſaid; *Iuventutem egit, Erroribus, imò Furoribus, plenam.* And yet he was the Ableſt Emperour, a moſt,

almoſt, of all the Liſt. But Repoſed Natures may doe well in *Youth*. As it is ſeen in *Auguſtus Cæſar*, *Coſmus* Duke of *Florence*, *Gaſton de Foix*, and others. On the other ſide, Heat and Vivacity in *Age*, is an Excellent Compoſition for Buneſſe. *Young Men* are Fitter to Invent than to Judge; Fitter for Execution, than for Counſell; and Fitter for new Projects, than for ſetled Buſineſſe. For the Experience of *Age*, in Things that fall within the compaſſe of it, directeth them; But in new Things, abuſeth them. The Errours of *Young Men* are the Ruine of Buſineſſe; But the Errours of *Aged Men* amount but to this; That more might have beene done or ſooner. *Young Men*, in the Conduct, and Mannage of Actions, Embrace more than they can Hold, Stirre more than they can Quiet; Fly to the End, without Conſideration of the Meanes, and Degrees; Purſue ſome few Principles, which they have chanced upon abſurdly; Care not to Innovate, which draws unknown Inconveniences;

Vse extreame Remedies at first; And, that which doubleth all Errours, will not acknowledge, or retract them; like an unready Horse, that will neither Stop, nor Turne. *Men* of *Age*, Object too much, Consult too long, Adventure too little, Repent too soone, and seldome drive Businesse home to the full Period; But content themselves with a Mediocrity of Successe. Certainly, it is good to compound Employments of both; For that will be Good for the *Present*, because the Vertues of either *Age*, may correct the defects of both: And good for Succession, that *Young Men* may be Learners, while *Men* in *Age* are Actors: And lastly, Good for *Externe Accidents*, because Authority followeth *Old Men*, And Favour and Popularity *Youth*. But for the Morall Part perhaps *Youth* will have the prehemineence, as *Age* hath for the Politique. A certaine *Rabbine*, upon the Text; *Your Young Men shall see visions, and your Old Men shall dreame dreames*; Inferreth, that *Young Men* are admitted nearer to God than

than *Old*; because *Vision* is a clearer Revelation, than a *Dreame*. And certainly, the more a Man drinketh of the World, the more it intoxicateth; And *Age* doth profit rather in the Powers of Understanding than in the Vertues of the Will and Affections. There be some have an Over-early Ripenesse in their yeares, which fadeth betimes: These are first, such as have Brittle Wits, the Edge whereof is soone turned; Such as was *Hermogenes* the *Rhetorician*, whose Bookes are exceeding Subtill; Who afterwards waxed Stupid. A Second Sort is of those, that have some naturall Dispositions, which have better Grace in *Youth*, than in *Age*: Such as is a fluent and Luxurient Speech; which becomes *Youth* well, but not *Age*: So *Tully* saith of *Hortensius*; *Idem manebat, neq; idem decebat*. The third is of such, as take too high a Straine at the first; And are Magnanimous, more than Tract of yeares can nphold. As was *Scipio Affricanus*, of whom *Livy* saith in effect; *Ultima primis cedebant*.

Of

Of Beauty.

XLIII.

VErtue is like a Rich Stone, beſt plaine ſet: And ſurely, Vertue is beſt in a Body, that is comely, though not of Delicate Features: And that hath rather Dignity of Preſence, than *Beauty* of Aſpect. Neither is it almoſt ſeene, that very *Beautifull Perſons*, are otherwiſe of great Vertue. As if Nature, were rather Buſie not to erre, than in labour, to produce Excellency. And therefore, they prove Accompliſhed, but not of great Spirit; And Study rather Behaviour, than Vertue. But this holds not always; For *Auguſtus Cæſar*, *Titus Veſpaſianus*, *Philip le Belle* of *France*, *Edward* the *Fourth* of *England*, *Alcibiades* of *Athens*, *Iſmael* the *Sophy* of *Perſia*, were all High & Great Spirits; And yet the moſt *Beautifull*

Men

Men of their Times. In *Beauty*, that of Favour, is more than that of Colour, And that of Decent & Gracious Motion, more than that of Favour. That is the beſt Part of *Beauty*, which a Picture cannot expreſſe; No nor the firſt Sight of the Life. There is no Excellent *Beauty*, that hath not ſome Strangeneſſe in the Proportion. A man cannot tell, whether *Apelles*, or *Albert Durer*, were the more Trifler: Whereof the one would make a Perſonage by Geometricall Proportions: the other, by taking the beſt Parts out of Divers Faces, to make one excellent. Such Perſonages, I thinke, would pleaſe no body, but the Painter, that made them. Not but I think a Painter, may make a better Face, than ever was; But he muſt doe it, by a kinde of Felicity, (As a Muſitian that maketh an excellent Ayre in Muſicke) And not by Rule. A man ſhall ſee Faces, that if you examine them, Part by Part, you ſhall finde never a good; And yet all together doe well. If it be true, that the Principall Part of *Beauty*, is in decent Motion, certainly

tainly it is no marvaile, though *Persons in Yeares*, seeme many times more Amiable *Pulchrorum Autumnus pulcher* : For no *Youth* can be comely, but by Pardon, and considering the *Youth*, as to make up the comelinesse. *Beauty* is as Summer-Fruits, which are easie to corrupt, and cannot last : And, for the most part, it makes a dissolute *Youth*, and an *Age* a little out of countenance : But yet certainly againe, if it light well, it maketh Vertues shine, and Vices blush.

Of

Of Deformitie.

XLIIII.

Deformed Persons are commonly even with Nature; For as Nature hath done ill by them; So doe they by Nature: Being for the most part, (as the Scripture saith) *void of Naturall Affection*; And so they have their Revenge of Natures, Certainly there is a Consent between the Body & the Mind; And where Nature erreth in the One, she ventureth in the Other. *Ubi peccat in uno, periclitatur in altero.* But because, there is in Man, an Election touching the Frame of his mind, & a Necessity in the Frame of his Body, the Starres of Naturall Inclination, are sometimes obscured, by the Sun of Discipline, & Vertue: Therfore, it is good to consider of *Deformity*, not as a Signe, which is more Decei-

Deceivable, But as a Cauſe, which ſeldome faileth of the Effect. Whoſoever hath any Thing fixed in his Perſon, that doth enduce Contempt, hath alſo a perpetuall Spurre in himſelfe, to reſcue and deliver himſelfe from Scorne: Therfore all *Deformed Perſons* are extreame Bold-Firſt, as in their owne Defence, as being expoſed to Scorne; But in Proceſſe of Time, by a Generall Habit. Alſo it ſtirreth in them Induſtry, and eſpecially of this kinde, to watch and obſerve the Weakneſſe of others, that they may have ſomwhat to repay. Again, in their Superiours, it quencheth Iclouſie towards them, as Perſons that they think they may at pleaſure deſpiſe: And it layeth their Competitours and Emulatours aſleepe; As never beleeving, they ſhould be in poſſibility of advancement, till they ſee them in Poſſeſſion. So that, upon the matter, in a great Wit, *Deformity* is an Advantage to Riſing. Kings in Ancient Times, (And at this preſent in ſome Countries,) were wont to put Great Truſt in *Eunuchs*; Becauſe they, that are Envious

Envious towards All, are more Obnoxious and Officious towards One. But yet their Trust towards them, hath rather been as to good Spialls, and good Whisperers; than good Magistrates, and Officers. And much like is the Reason of *Deformed Persons*. Still the Ground is, they will, if they be of Spirit, seek to free themselves from Scorne; Which must be, either by Vertue, or Malice: And therefore let it not be Marvelled, if sometimes they prove Excellent Persons; As was *Agesilaus*, *Zanger* the Sonne of *Solyman*, *Æsope*, *Gasca* President of *Peru*; And *Socrates* may goe likewise amongst them; with Others.

Of

Of Building.

XLV.

Houſes are built to live in, and not to Looke on: Therefore let Vſe be preferred before Uniformity; Except where both may be had. Leave the Goodly Fabricks of *Houſes*, for Beauty only, to the *Enchanted Palaces* of the *Poets*: Who build them with ſmall Coſt, He that builds a faire *Houſe*, upon an *ill Seat*, committeth Himſelfe to Priſon. Neither doe I reckon it an *ill Seat*, only, where the Aire is Unwholſome; But likewiſe where the Aire is unequall; As you ſhall ſee many Fine *Seats*, ſet upon a knap of Ground, Environed with Higher Hills round about it: whereby the Heat of the Sunne is pent in, and the Wind gathereth as in Troughs; So as you ſhal have, and that ſuddenly, as great Diverſitie of Heat and

Cold, as if you Dwelt in ſeverall Places. Neither is it *ill Aire* only, that maketh an *ill Seat*, but Ill Wayes, Ill Markets; And if you will conſult with *Momus*, Ill Neighbours. I ſpeake not of many More: Want of Water; Want of Wood, Shade, and Shelter; Want of Fruitfulneſſe, and mixture of Grounds of Several Natures; Want of Proſpect; Want of Levell Grounds; Want of Places, at ſome neare Diſtance, for Sports of Hunting, Hawking, and Races; Too neare the Sea; too remote; Having the Commodity of Navigable Rivers, or the Diſcommodity of their Overflowing; Too farre off from great Cities, which may hinder Buſineſſe; Or too neare them, which Lurcheth all Proviſions, & maketh every Thing deare: Where a Man hath a great Living laid together, and where he is ſcanted: All which, as it is impoſſible, perhaps, to finde together, ſo it is good to know them, and thinke of them, that a Man may take as many as he can: And if he have ſeverall Dwellings, that he ſort them ſo, that what he wanteth

teth in the One, he may finde in the Other. *Lucullus* answered *Pompey* well, Who when he saw his Stately Galleries, and Roomes, so Large and Lightsome, in one of his *Houses*, said, *Surely, an excellent Place for Summer, but how doe you in Winter? Lucullus* answered, *Why doe you not thinke me as wise, as some Fowle are, that ever change their aboad towards the Winter?*

To passe from the *Seat*, to the *House* it selfe; We will doe as *Cicero* doth, in the Oratours Art; Who writes Bookes *De Oratore*, and a Booke he entitles *Orator*: Wherof the Former delivers the Precepts of the *Art*; And the Latter the *Perfection* We will therefore describe a *Princely Palace*, making a briefe Modell therof. For it is strang to see, now in *Europe*, such Huge *Buildings*, as the *Vatican*, and *Escurial*, and some Others be, and yet scarce a very faire Roome in them.

First therefore, I say you cannot have a Perfect *Palace*, except you have two severall Sides; A Side for the *Banquet*, as is spoken of in the Booke of *Hester*;

And a Side; for the *Houſhold*: The One for Feaſts and Triumphs, and the Other for Dwelling. I underſtand both theſe Sides, to be not onely Returnes, but Parts of the *Front*; And to be uniforme without, though ſeverally Partitioned within; And to be on both Sides, of a Great and *Stately Tower*, in the Middeſt of the *Front*; That as it were, joyneth them together, on either Hand. I would have on the Side of the *Banquet*, in front, one only *Goodly Roome*, above Staires, of ſome Forty Foot high; And under it, a Roome, for a *Dreſſing* or *Preparing Place*, at times of Triumphs. On the other Side, which is the *Houſhold* Side, I wiſh it divided at the firſt, into a *Hall*, and a *Chappell*, (with a Partition betweene;) Both of good State, and Bigneſſe: And thoſe not to goe all the length, but to have, at the further end, a *Winter*, and a *Summer Parler*, both Faire: And under theſe Roomes, A Faire and Large *Celler*, ſunke under Ground: And likewiſe, ſome *Privie Kitchins*, with *Butteries*, and *Pantries*, and the like-

like. As for the *Tower*, I would have it two Stories, of Eighteene Foot High a peece, above the two Wings; And a Goodly *Leads* upon the Top, railed with Statua's interposed; And the same *Tower* to be divided into Roomes, as shall be thought fit. The Staires likewise, to the upper Roomes, let them be upon a Faire open *Newel*, and finely railed in, with *Images* of *Wood*, cast into a Brasse Colour: and a very faire *Landing Place* at the Top. But this to be, if you doe not point, any of the lower Roomes, for a Dining Place of Servants. For otherwise, you shall have the Servants Dinner, after your owne. For the Steame of it will come up as in a Tunnell. And so much for the *Front*. Only, I understand the Height of the first Staires, to be Sixteene Foot, which is the Height of the Lower Roome.

Beyond this *Front*, is there to be a Faire *Court*, but three Sides of it, of a Farre Lower building, than the *Front*. And in all the foure Corners of that Court, Faire Staire Cases, cast into *Turrets*, on the out-

ſide, and not within the Row of *Buildings* themſelves. But thoſe *Towers*, are not to be of the Height of the *Front*; But rather Proportionable to the Lower *Building*. Let the *Court* not be paved, for that ſtriketh up a great heat in Summer, and much Cold in Winter. But onely ſome Side Alleys, with a Croſſe, and the *Quarters* to Graze, being kept Shorne, but not too neare Shorne. The *Row* of *Returne*, on the *Banquet Side*, Let it be all *Stately Galleries*; In which *Galleries*, Let there be three, or five, fine *Cupola's*, in the Length of it, placed at equall diſtance: And fine *Coloured Windowes* of Severall workes. On the Houſhold Side, *Chambers* of *Preſence* and Ordinary Entertainments, with ſome *Bed-Chambers*, And let all three Sides, be a double Houſe, without Thorow Lights on the Sides, that you may have Roomes from the Sunne, both for Fore-noone, and After-noone. Caſt it alſo, that you may have Roomes, both for Summer, and Winter: Shadie for Summer, and Warme for Winter. You ſhall have ſometimes

times Faire *Houſes*, ſo full of Glaſſe, that one cannot tell, where to become, to be out of the Sunne, or Cold: For *Inbowed Windowes*, I hold them of good Vſe; (In Cities indeed, *Upright* do better, in reſpect of the Uniformity towards the Street;) For they be Pretty Retireing Places for Conference; And beſides, they keepe both the Wind, and Sunne off: For that which would ſtrike almoſt thorow the Roome, doth ſcarce paſſe the *Window*. But let them be but few, Foure in the *Court*, On the ſides onely.

Beyond this *Court*, let there be an *Inward Court* of the ſame Square, and Height; Which is to be environed, with the *Garden*, on All Sides: And in the Inſide, Cloiſtered on all Sides, upon Decent and Beautifull Arches, as High as the firſt Story. On the *Under Story*, towards the *Garden*, Let it be turned to a *Grotta*, or Place of Shade, or Eſtivation. And onely have opening and *Windowes* towards the *Garden*, And be Levell upon the Floare, no whit ſunke under Ground, to avoid all

Dampishnesse. And let there be a *Fountaine*, or some faire *Worke of Statua's* in the Middest of this *Court*; And to be Paved as the other Court was. These Buildings to be for *Privie Lodgings*, on both Sides; And the End, for *Privie Galleries*. Whereof, you must fore-see, that one of them, be for an *Infirmary*, if the Prince, or any Speciall Person should be Sicke, With *Chambers*, *Bed-chamber*, *Anticamera*, and *Recamera*, joyning to it. This upon the Second Story. Upon the *Ground Story*, a Faire *Gallery*, *Open*, upon *Pillars*: And upon the *third Story* likewise, an *Open Gallery* upon *Pillars*, to take the Prospect, and Freshnesse of the *Garden*. At both Corners of the further Side, by way of Returne, Let there be two Delicate or Rich *Cabinets*, Daintily Paved, Richly Hanged, Glased with *Crystalline Glasse*, and a Rich *Cupola* in the Middest; And all other Elegancie that may be thought upon. In the *Vpper Gallery* too, I wish that there may be, if the Place will yeeld it, some *Fountaines* Running, in divers Places, from the

wall,

Wall, with ſome fine Avoidances. And thus much, for the Modell of the *Palace*: Save that, you muſt have, before you come to the *Front*, three Courts. A *Greene Court Plain*, with a Wall about it; A *Second Court* of the ſame, but more Garniſhed, with little Turrets, or rather Embelliſhments, upon the Wall: And a *Third Court*, to make a Square with the *Front*, but not to be built, nor yet encloſed with a Naked Wall; but encloſed with *Tarraſſes*, Leaded aloft, and fairely garniſhed, on the three Sides; And Cloiſtered on the Inſide, with Pillars, and not with Arches Below. As for *Offices*, let them ſtand at Diſtance, with ſome *Low Galleries*, to paſſe from them, to the *Palace* it Selfe.

Of

Of Gardens.

XLVI.

GOD *Almighty* first Planted a *Garden*. And indeed, it is the Purest of Humane pleasures. It is the Greatest refreshment to the Spirits of Man; Without which, *Buildings* and *Palaces* are but Grosse Handy-workes: And a Man shall ever see, that when Ages grow to Civility and Elegancy, Men come to *Build Stately*, sooner than to *Garden Finely*: As if *Gardening* were the Greater Perfection. I doe hold it in the Royall Ordering of *Gardens*, there ought to be *Gardens*, for all the *Months* in the Yeare In which, severally, Things of Beauty, may be then in Season. For *December*, and *January*, and the Latter Part of *November*, you must take such Things, as are Greene all Winter: Holly; Iuy; Bayes; Iuniper; Cipresse Trees: Eugh; Pine-

Pine-Apple-Trees; Firre-Trees; Roſe-Mary; Lavender; Periwinckle, the White, the Purple, and the Blew; Germander; Flagges; Orenge-Trees; Limon-Trees; And Mirtles, if they be ſtoued, and Sweet Marjoram warme ſet. There followeth, for the latter Part of *January*, and *February*, the Mezerion Tree, which then bloſſomes; Crocus Vernus, both the Yellow and the Gray; Prime-Roſes; Anemones; The Early Tulippa; Hiacynthus Orientalis; Chamaïris; Frettellaria. For *March*, There come Violets, ſpecially the Single Blew, which are the Earlieſt; The Yellow Daffadill: The Dazy; The Almond-Tree in Bloſſome; The Peach-Tree in Bloſſome; The Cornelian-Tree in bloſſome; Sweet-Briar. In *Aprill* follow, The Double white Violet; The Wall-flower; The Stocke Gilly-flower; The Couſlip, Flower-De-lices, & Lilies of all Natures; Roſe-mary-flowers; The Tulippa; The Double Piony; The Pale Daffadill; The French Hony-Suckle; The Cherty-Tree in Bloſſome; The Dammaſin, and Plum-Trees

Trees in Blossome; The White-Thorne in Leafe; the Lelacke Tree. In *May*, and *June*, come Pincks of all sorts. Specially the Blush Pincke; Roses of all kindes, except the Muske, which comes later; Hony-Suckles; Strawberries; Bugloss; Columbine; The French Mary-gold; Flos Africanus; Cherry-tree in Fruit; Ribes; Figges in Fruit; Raspes; Vine Flowers; Lavender in Flowers; The Sweet Satyrian, with the White-Flower; Herba Muscaria; Lilium Convallium; The Apple-tree in Blossome. In *Iuly*, come Gilly-flowers of all Varieties; Muske-Roses; The Lime-Tree in blossome; Early Pares and Plummes in Fruit, Ginnitings; Quadlings. In *August*, come Plummes of all sorts in Fruit; Peares; Apricocks; Berberies; Filberds; Muske-Melons; Monks Hoods, of all colours. In *September*, come Grapes; Apples; Poppeies of all colours; Peaches; Melo-Cotones; Nectarines; Cornelians; Wardens; Quinces. In *October*, and the beginning of *November*, come Services; Medlars; Bullises; Roses Cut or Removed

ved to come late; Hollyokes; and ſuch like. Theſe Particulars are for the *Climate* of *London*; But my meaning is Perceived, that you may have *Ver Perpetuum*, as the Place offords.

And becauſe, the *Breath* of Flowers, is farre Sweeter in the Aire, (where it comes and Goes, like the Warbling of Muſicke) than in the hand, therfore nothing is more fit for that delight, than to know, What be the *Flowers*, and *Plants*, that doe beſt perfume the Aire. Roſes Damask and Red, are faſt Flowers of their Smels; So that, you may walk by a whole Row of them, and finde nothing of their Sweetneſſe; Yea though it be, in a Mornings Dew. Bayes likewiſe yeeld no Smell, as they grow. Roſemary little; Nor Sweet Marjoram. That, which above all Others, yeelds the *Sweeteſt Smell* in the *Aire*, is the Violet; Specially the white double-Violet, which comes twice a yeare; About the middle of *Aprill*, and about *Bartholomew-tide*. Next to that is, the Muske-Roſe, Then the Strawberry Leaves dying, with a moſt Excel-

Excellent Cordiall Smell. Then the Flower of the Vines; It is a little dust like the dust of a Bent, which growes upon the Cluster, in the First comming forth. Then Sweet-Briar. Then Wall-Flowers, which are very Delightfull, to be set under a Parler, or lower Chamber Window Then Pinks and Gilly-Flowers, specially the Matted Pinck, & Clove Gilly-Flower Then the Flowers of the Lime tree. Then the Hony-Suckles, so they be somwhat a farre off. Of Beane-Flowers I speake not, because they are Field Flowers. But those which *Perfume* the Aire most delightfully, not *passed by* as the rest, but being *Troden upon* and *Crushed*, are Three; That is, Burnet, Wild-Time, and Water-Mints. Therefore, you are to set whole Allies of them, to have the Pleasure, when you walke or tread.

For *Gardens*, (Speaking of those, which are indeed *Prince-like*, as we have done of *Buildings*) the Contents, ought not well to be, under *Thirty Acres of Ground*; And to be divided into three

Parts:

Parts: A *Greene* in the Entrance; A *Heath* or *Desart* in the going forth; and the *Maine Garden* in the midst; Besides *Alleyes*, on both Sides. And I like well, that Foure Acres of Ground, be assigned to the *Greene*; Six to the *Heath*, Foure and Foure to either *Side*; And twelve to the *Maine Garden*. The Greene hath two pleasures; The one, because nothing is more pleasant to the Eye, than greene Grasse kept finely shorne: The other, because it will give you a faire Ally in the midst; by which you may goe in front upon a *Stately Hedge*, which is to inclose the *Garden*. But because the Alley will be long, and in great Heat of the Yeare, or Day, you ought not to buy the shade in the *Garden*, by Going in the Sunne thorow the *Greene*, therefore you are, of either *Side* the *Greene*, to Plant a *Covert Alley*, upon Carpenters Worke, about Twelve Foot in Hight, by which you may goe in Shade, into the *Garden*. As for the Making of *Knots*, or *Figures*, with *Divers Coloured Earths*, that they may lie

lie under the Windowes of the Houſe, on that Side, which the *Garden* ſtands, they be but Toyes: You may ſee as good Sights, many times, in Tarts. The *Garden* is beſt to be Square; Incompaſſed, on all the foure Sides, with a *Stately Arched Hedge*. The *Arches* to be upon *Pillars*, of Carpenters Worke, of ſome Ten Foot high, and Six Foot broad: And the *Spaces* between, of the ſame Dimenſion, with the *Breadth* of the *Arch*. Over the *Arches*, let there be an *Entire Hedge*, of ſome Foure Foot High, framed alſo upon Carpenters Worke: and upon the *Vpper Hedge*, over every *Arch*, a little *Turnet*, with a *Belly*, enongh to receive a *Cage* of *Birds*: And over every *Space*, betweene the *Arches*, ſome other little *Figure*, with Broad Plates of *Round Coloured Glaſſe*, gilt, for the *Sunne*, to Play upon. But this *Hedge* I intend to be, raiſed upon a *Banke*, not Steepe, but gently Slope, of ſome Six Foot, ſet all with *Flowers*. Alſo I underſtand, that this *Square* of the *Garden*, ſhould not be the whole breadth

Breadth of the Ground, but to leave, on either Side, Ground enough, for diverſity of *Side Alleyes*: Unto which, the two *Covert Alleyes* of the *Green*, may deliver you, But there muſt be, no *Alleyes* with *Hedges*, at either end, of this great *Incloſure*: Not at the *Higher End*, for letting your proſpect upon this Faire Hedge from the *Greene*; Nor at the *Further End*, for letting your Proſpect from the Hedge, through the Arches, upon the *Heath*.

For the Ordering of the Ground, within the *Great Hedge*, I leave it to Variety of Device; Adviſing nevertheleſſe, that whatſoever forme you caſt it into, firſt it be not too Buſie, or full of Worke. Wherin I, for my part, do not like *Images Cut out* in *Juniper* or other *Garden-ſtuffe*: They be for Children. *Little low Hedges*, Round, like Welts, with ſome Pretty *Pyramides*, I like well: And in ſome places, *Faire Columnes* upon Frames of Carpenters Worke. I would alſo have the *Alleyes*, Spacious and Faire. You may have *Cloſer Alleyes* upon the *Side Grounds*, but

none in the *Maine Garden*. I wish also, in the very Middle a *Faire Mount*, with three Ascents, and Alleys, enough for foure to walke a breast; Which I would have to be Perfect Circles, without any Bulwarkes, or Imboſments; And the *whole Mount*, to be Thirtie foot high; And ſome fine *Banquetting House*, with ſome *Chimneys* neatly caſt, and without too much *Glaſſe*.

For *Fountaines*, they are a great Beauty, and Refreſhment; But *Poales* marre all, and make the *Garden* unwholſome, and full of Flies, and Frogs. *Fountaines* I intend to be of two Natures. The One that *Sprinkleth* or *Spouteth Water*; The Other a *Faire Receipt* of *Water*, of ſome Thirty or Forty Foot Square, but without Fiſh, or Slime, or Mud. For the firſt the *Ornaments* of *Images Gilt*, or of *Marble*, which are in uſe, doe well: But the maine Matter is, ſo to Convey the Water as it never Stay, either in the Bowles, or in the Ceſterne; That the Water be never by Reſt *Diſcoloured*, *Greene*, or *Red*, or the like; Or gather any *Moſſineſſe* or

Putrefaction.

Putrefaction. Beſides that, it is to be cleanſed every day by the Hand. Alſo ſome *Steps* up to it, and ſome *Fine Pavement* about it, doth well. As for the other Kind of *Fountaine*, which we may call a *Bathing Poole*, it may admit much Curioſity, and Beautie; Wherewith we will not trouble our ſelves: As, that the Bottome be finely Paved, And with Images: The ſides likewiſe; And withall Embelliſhed with couloured Glaſſe, and ſuch Things of Luſtre; Encompaſſed alſo, with fine Railes of Low Statua's. But the Maine Point is the ſame, which we mentioned, in the former kinde of *Fountaine*; which is, that the *Water* be in *Perpetuall Motion*, Fed by a Water higher than the *Poole*, and Delivered into it by faire Spouts, and then diſcharged away under Ground, by ſome Equalitie of Bores, that it ſtay little. And for fine Devices of Arching water without Spilling and Making it riſe in ſeverall Formes, (of Feathers, Drinking Glaſſes, Canopies, and the like,) they be pretty things to

looke on, but Nothing to Health and Sweetneſſe.

For the *Heath*, which was the Third Part of our Plot, I wiſh it to be framed, as much as may be, to a *Naturall wildneſſe*. *Trees* I would have none in it; But ſome *Thickets*, made onely of *Sweet-Briar*, and *Honny-Suckle*, and ſome *Wilde Vine* amongſt; And the Ground ſet with *Violets*, *Strawberries*, and *Prime-Roſes*. For theſe are Sweet, and proſper in the Shade. And theſe to be in the *Heath*, here and there not in any Order. I like alſo little *Heapes*, in the Nature of *Mole-hils*, (ſuch as are in *Wilde Heaths*) to be ſet, ſome with Wilde Thyme; Some with Pincks; Some with Germander, that gives a good flower to the Eye; ſome with Periwinckle; Some with Violets; Some with Strawberries; Some with Couſlips; Some with Daiſies; Some with Red-Roſes; Some with Lilium Convallium; Some with Sweet-Williams Red; Some with Beares-Foot; And the like Low Flowers, being withall Sweet and Sightly. Part of which *Heapes*, to be with

with *Standards*, of little *Bushes*, prickt upon their Top, and Part without, The *Standards* to be Roses; Iuniper; Holley; Beare-berries (but here and there, because of the Smell of their Blossome;) Red Currans; Gooseberries; Rose-Mary; Bayes; Sweet-Brier, and such like. But these *Standards*, to be kept with Cutting, that they grow not out of Course.

For the *Side Grounds*, you are to fill them with *Variety* of *Alleyes*, Private, to give a full Shade; Some of them, where-soever the Sun be. You are to frame some of them likewise for Shelter, that when the Wind blowes Sharpe, you may walke, as in a Gallery. And those Alleys must be likewise hedged, at both Ends, to keepe out the winde; And these *Closer Alleyes*, must be ever finely Gravelled, and no Grasse, because of going wet. In many of these *Alleyes* likewise, you are to set *Fruit-trees* of all Sorts; As well upon the Walls, as in Ranges. And this would be generally observed, that the *Borders*, wherein yon plant your *Fruit-trees*, be Faire

and Large, and Low, and not Steepe; And Set with *Fine Flowers*, but thin and sparingly, lest they Deceive the *Trees*. At the End of both the *Side Grounds*, I would have a *Mount* of some Pretty Height, leaving the Wall of the Enclosure Brest high, to looke abroad into the Fields.

For the maine garden, I doe not Deny but there should be some Faire *Alleyes*, ranged on both Sides, with *Fruit trees*; And some prety *Tufts* of *Fruit trees*, And *Arbours* with *Seats*, set in some Decent Order; But these to be, by no Meanes, set too thick; But to leave the *Maine Garden*, so as it be not close, but the Aire Open and Free. For as for *Shade*, I would have you rest, upon the *Alleyes* of the *Side Grounds*, there to walke, if you be Disposed, in the Heat of the Yeare, or day; But to make Account, that the *Maine Garden*, is for the more Temporate Parts of the yeare; And in the Heate of Summer, for the Morning and the Evening, or Overcast-Dayes.

For *Aniaries*, I like them not, except they be of that Largeness, as they may be

Turffed,

Turffed, and have *Living Plants*, and *Bushes*, set in them; That the *Birds* may have more Scope, and naturall Neastling, and that no *Foulenesse* appeare in the *Floare* of the *Aviary*. So I have made a Platforme of a *Princely Garden*, Partly by Precept, partly by Drawing, not a Model but some generall Lines of it; And in this I have spared for no Cost. But it is Nothing, for *Great Princes*, that for the most Part, taking Advice with Workmen, with no Lesse Cost, set their Things together; And sometimes adde *Statua's*, and such Things, for State, and Magnificence, but nothing to the true Pleasure of a *Garden*.

Of Negociating.

XLVII.

IT is Generally better to *deale* by Speech; than by Letter; And by the Mediation of a Third, than by a Mans Selfe. Letters are good, when a Man would draw an Answere by Letter backe againe; Or when it may serve for a Mans Justification, afterwards to produce his owne Letter; Or where it may be Danger to be interrupted, or heard by Peeces. To *Deale in Person* is good, when a Mans face breedeth Regard, as Commonly with Inferiours; Or in Tender Cases, where a mans Eye, upon the Countenance of him with whom he speaketh, may give him a Direction, how farre to go: And generally, where a may will reserve to himselfe Liberty either

ther to Diſavow, or to Expound. In Choice of *Inſtruments*, it is better to chooſe Men of a Plainer Sort, that are like to do that, that is committed to them, and to report backe againe faithfully the ſucceſſe, Than thoſe, that are Cunning to contrive out of other Mens Buſineſſe, ſomewhat to grace themſelves; And will helpe the Matter in Report, for Satisfaction ſake. Vſe alſo, ſuch Perſons, as affect the Buſineſſe, wherein they are Employed; For that quickneth much; And ſuch, as are fit for the Matter; As Bold Men for Expoſtulation, Faire ſpoken Men for Perſwaſion, Crafty Men for Enquiry and Obſervation, Froward and Abſurd Men for Buſineſſe that doth not well beare out it Selfe. Vſe alſo ſuch, as have been Lucky, and Prevailed before in Things wherein you have Employed them; For that breeds Confidence, and they will ſtrive to maintaine their Preſcription. It is better, to ſound a Perſon, with whom one *Deales*, a far off, than to fall upon the Point at firſt; Except you meane to ſurprize him by ſome

Short

Short Question. It is better *Dealing* with Men in Appetite, than with those that are where they would be. If a Man *Deale* with another upon Conditions, the Start of First Performance is all; Which a Man cannot reasonably Demand, except either the Nature of the Thing be such, which must goe before; Or Else a Man can perswade the other Partie, that he shall still need him, in some other Thing; Or else that he be counted the Honester Man. All Practice, is to *Discover*, or to *Work*. Men *Discover* themselves, in Trust; In passion; At unawares; And of Necessitie, when they would have somewhat done, and cannot find an Apt Pretext. If you would *Worke* any man, you must either know his Nature, and Fashions, and so Leade him; Or his Ends, and so perswade him; Or his Weakness, and Disadvantages, and so Awe him; or those that have Interest in him, and so Governe him. In *Dealing* with Cunning Persons, we must ever Consider their Ends, to interpret their Speeches; And it is good, to

say

say little to them, and that which they least looke for. In all *Negociations* of Difficultie, a Man may not look, to Sowe and Reape at once; But must Prepare Businesse, and so Ripen it by Degrees.

Of Followers and Friends.

XLVIII.

COstly *Followers* are not to bee liked; Leſt While a Man Maketh his Traine Longer, hee make his Wings Shorter. I reckon to be Coſtly, not them alone, which charge the Purſe, but which are Wearisome and Importune in Sutes. Ordinary *Followers* ought to challenge no Higher Conditions, than Countenance, Recommendation, and Protection from Wrongs. Factious *Followers* are worſe to be liked, which Follow not upon Affection to him, with whom they range Themſelves, but upon Diſcontentment Conceived againſt ſome Other: Whereupon commonly enſueth, that Ill Intelligence, that we many times ſee betweene Great Perſonages. Likewiſe Glorious *Followers*, who

who make themſelves as Trumpets, of the Commendation of thoſe they Follow, are full of Inconvenience; For they taint Buſineſſe through Want of Secrecy; And they Export Honour from a Man, and make him a returne in Envie. There is a Kinde of *Followers* likewiſe, which are Dangerous being indeed Eſpials; which enquire the Secrets of the Houſe, and beare Tales of them to Others. Yet ſuch Men, many times, are in great Favour; For they are Officious, and commonly Exchange Tales. The *Following* by certaine *Eſtates* of Men, anſwerable to that, which a Great Perſon himſelfe profeſſeth, (as of Soldiers to him that hath been Employed in the Warres, and the like,) hath ever been a thing Civill, and well taken even in Monarchies; So it be without too much Pompe or Popularity. But the moſt Honourable Kinde of *Following*, is to be Followed, as one that apprehendeth, to advance Vertue and Deſert, in all Sorts of Perſons. And yet, where there is no Eminent Odds in Sufficiencie, it is better to take

take with the more Passable, than with the more Able. And besides, to speake Truth, in Base Times, Active men are of more use, than Vertuous. It is true, that in Government, it is Good to use men of one Rancke equally: for to countenance some extraordinarily, is to make them insolent, and the rest Discontent; Because they may claime a Due. But contrariwise in Favour, to use Men with much Difference and Election, is Good; For it maketh the Persons Preferred more thankfull, and the Rest more officious; Because all is of Favour. It is good Discretion, not to make too much of any Man, at the first; Because One Cannot hold out that Proportion. To be governed (as we call it) by One, is not safe: For it shewes Softnesse, and gives a Freedome to Scandall and Disreputation: For those that would not Censure, or Speake ill of a Man immediatly, will talke more boldly of Those, that are so great with them, and thereby Wound their Honour. Yet to be Distracted with many is worse; For it makes

Men

Men, to be of the Laſt Impreſſion, and ful of Change. To take Advice of ſome few Friends is ever Honourable; *For Lookers on, many times ; ſee more than Gameſters ; And the Vale beſt diſcovereth the Hill.* There is Little Friendſhip in the World, and Leaſt of all between Equals, which was wont to be magnified. That that is, is between Superiour and Inferiour, whoſe Fortunes may Comprehend, the One the Other.

Of Sutours.

XLIX.

MAny ill Matters and Projects are undertaken; And Private *Sutes* do putrifie the Publique good. Many Good Matters are undertaken with Bad Minds; I meane not only Corrupt Minds, but Crafty Minds, that intend not Performance. Some embrace *Sutes*, which never meane to deale effectually in them; But if they see, there may be life in the Matter, by some other meane, they will be content to winne a Thanke, or take a Second Reward, or at least to make Vse, in the meane time, of the *Sutours* Hopes. Some take hold of *Sutes*, only for an occasion, to Crosse some other; Or to make an information, whereof they could not otherwise have apt Pretext; without care what become of the *Sute*, when

when that Turne is ſerved: Or generally, to make other Mens Buſineſſe, a Kind of Entertainment, to bring in their owne. Nay, ſome undertake *Sutes*, with a full Purpoſe, to let them fall; To the end, to gratifie the Adverſe Party, or Competitour. Surely, there is, in ſome ſort, a Right in every *Sute*: Either a Right of Equity, if it be a *Sute* of Controverſie; Or a Right of Deſert, if it be a *Sute* of Petition. If Affectiō lead a Man, to favour the Wrong Side in Juſtice, let him rather uſe his Countenance, to Compound the Matter, than to Carry it. If Affection lead a Man, to favour the leſſe Worthy in deſert, let him doe it without Depraving or diſabling the better Deſerver. In *Sutes*, which a man doth not well underſtand, it is good to refer them, to ſome Friend of Truſt and Judgement, that may report whether he may deale in them with Honour: But let him chuſe well his Referendaries, for elſe he may be led by the Noſe. *Sutours* are ſo diſtaſted with Delayes, and Abuſes, that Plaine Dealing, in denying to deale

in *Sutes* at first, and reporting the Succesſe barely, and in Challenging no more Thanks than one hath deſerved, is grown not onely Honourable, but alſo Gracious. In *Sutes* of Favour, the firſt Comming ought to take little Place: So farre forth Conſideration may be had of his Truſt, that if Intelligence of the Matter, could not otherwiſe have been had, but by him, Advantage be not taken of the Note, but the party left to his other Meanes; and, in ſome ſort, Recompenced for his Diſcovery. To be ignorant of the value of a *Sute*, is Simplicitie: As well as to be Ignorant of the Right thereof, is Want of Conſcience. Secrecie in *Sutes*, is a great Meane of Obtaining; For voycing them, to be in Forwardneſſe, may diſcourage ſome Kind of *Sutours*; But doth Quicken and Awake Others. But Timing of the *Sute*, is the Principall. Timing, I ſay, not onely in reſpect of the Perſon, that ſhould grant it, but in reſpect of thoſe, which are like to Croſſe it. Let a Man, in the choice of his Meane, rather

ther chooſe the fitteſt Meane, than the Greateſt Meane: And rather them, that deale in certaine Things, than thoſe that are Generall. The Reparation of a Deniall, is ſometimes Equall to the firſt grant; If a Man ſhew himſelfe, neither dejected, nor diſcontented. *Iniquum petas, ut Æquum feras*; is a good Rule, where a Man hath Strength of Favour: But otherwiſe a man were better riſe in his *Sute*; For he that would have ventured at firſt to have loſt the *Sutour*, will not in the Concluſion, loſe both the *Sutour*, and his owne former Favour. Nothing is thought ſo Eaſie a Requeſt, to a great Perſon, as his Letter; And yet, if it be not in a good Cauſe, it is ſo much out of his Reputation. There are no worſe Inſtruments, than theſe Generall Contrivers of *Sutes*: For they are but a Kinde of Poyſon and Infection to Publique Proceedings.

Of Studies.

L.



Studies serve for Delight, for Ornament, and for Ability. Their Chiefe use for Delight, is in Privatenesse and Retiring; For Ornament, is in Discourse; And for Ability, is in the Judgement and Disposition of Businesse. For Expert Men can execute and perhaps Judge of particulars, one by one; But the generall Counsels, and the Plots, and Marshalling of Affaires, come best from those that are *Learned*. To spend too much Time in *Studies*, is Sloth; To use them too much for Ornament, is Affectation; To make Judgement wholly by their Rules is the Humour of a Scholler. They perfect Nature, and are perfected by Experience: For Naturall Abilities; are like Naturall Plants, that need Proyning by *Study*: And

And *Studies* themſelves, doe give forth Directions too much at Large, except they be bounded in by experience. Crafty Men contemne *Studies*; Simple men admire them; and Wiſe men vſe them: For they teach not their own vſe; but that is a Wiſedome without them, and above them won by Obſervation. Reade not to Contradict, and Confute; Nor to beleeve and take for granted; Nor to Finde Talke and Diſcourſe; But to weigh and Conſider. Some *Bookes* are to be Taſted, Others to be Swallowed, and Some Few to be Chewed and Digeſted: That is, ſome *Bookes* are to be read onely in Parts; Others to be read but not Curiouſly; And ſome Few to be read wholly, and with Diligence and Attention. Some *Bookes* alſo may be read by Deputy, and Extracts made of them by Others: But that would be, onely in the leſſe important Arguments, and the Meaner Sort of *Bookes*: elſe diſtilled *Bookes*, are like Common diſtilled Waters, Flaſhly Things. Reading maketh a Full Man; Conference a Rea-

dy Man; and Writing an Exact Man. And therefore, if a Man Write little, he had need have a Great Memory; if he Conferre little, he had need have a present Wit; And if he Reade little, he had need have much cunning, to seeme to know that, he doth not. *Histories* make Men Wise; *Poets* Witty; The *Mathematickes* Subtill, *Naturall Philosophy* deepe; *Morall* Grave; *Logicke* and *Rhetorick* Able to Contend. *Abeunt studia in Mores.* Nay there is no Stond or Impediment in the Wit, but may be wrought out by fit *Studies*: Like as Diseases of the Body, may have Appropriate Exercises. Bowling is good for the Stone and Reines; Shooting for the Lungs and Breast, Gentle Walking for the Stomacke; Riding for the Head; And the like. So if a Mans Wit be Wandring, let him *Study* the *Mathematicks*; For in Demonstrations, if his Wit be called away never so little, he must begin again: If his Wit be not Apt to distinguish or find differences, let him *Study* the *Schoolemen*; For they are *Cymini sectores.* If he be not

Apt

Apt to beat over Matters, and to call up one Thing, To Prove and Illuſtrate another, let him *Study* the *Lawyers Caſes* : So every Defect of the Minde, may have a Speciall Receit.

Of Faction.

LI.

MAny have an Opinion not wise; That for a Prince to Governe his Estate; Or for a Great Person to Governe his Proceedings, according to the Respect of *Factions*, is a Principall Part of Policy: whereas contrariwise, the Chiefest Wisedome is, either in Ordering those Things, which are Generall, and wherein men of Severall *Factions* doe nevertheless agree; Or in dealing with Correspondence to Particular Persons, one by one. But I say not, that the consideration of *Factions*, is to be Neglected. Meane Men, in their Rising, must adhere; But Great Men, that have Strength in themselves, were better to maintaine themselves Indifferent, and Neutrall.

Neutrall. Yet even in beginners, to adhere ſo moderately, as he be a Man of the one *Faction*, which is moſt Paſſable with the other, commonly giveth beſt Way. The Lower and Weaker *Faction*, is the firmer in Conjunction: And it is often ſeene, that a few, that are Stiffe, doe tire out, a greater Number, that are more Moderate. When One of the *Factions* is Extinguiſhed, the Remaining Subdivideth: As the *Faction*, betweene *Lucullus*, and the Reſt of the Nobles of the Senate (which they called *Optimates*) held out a while, againſt the *Faction* of *Pompey* and *Cæſar*: But when the Senates Authority was pulled Downe, *Cæſar* and *Pompey* ſoone after brake. The *Faction* or Party of *Antonius*, and *Octavianus Cæſar* againſt *Brutus* and *Caſſius*, held out likewiſe for a time: But when *Brutus* and *Caſſius* were overthrowne, then ſoone after *Antonius* and *Octavianus* brake and Subdivided. Theſe Examples are of Wars, but the ſame holdeth in Private *Factions*. And therefore, thoſe that are Seconds in *Factions*,

ctions, doe many times, when the *Faction* Subdivideth, prove Principals: But many times also, they prove Ciphars and Casheer'd: For many a Mans Strength is in opposition; And when that saileth, he groweth out of vse. It is commonly seen, that Men once Placed, take in with the Contrary *Faction* to that, by which they enter; Thinking belike that they have the first Sure; and now are Ready for a New Purchase. The Traitour in *Faction* lightly goeth away with it; For when Matters have stucke long in Ballancing, the winning of some one Man casteth them, and he getteth all the Thankes. The Even Carriage betweene two *Factions*, proceedeth not alwaies of Moderation, but of a Trueness to a Mans Selfe, with End to make vse of both. Certainly in *Italy*, they hold it a little suspect in *Popes*, when they have often in their Mouth, *Padre commune*: And take it, to be a Signe of one, that meaneth to referre all, to the Greatness of his owne House. Kings had need beware, how they side themselves, and

and make themſelves as of a *Faction* or Party: For Leagues within the State, are ever Pernicious to Monarchies; For they raiſe an Obligation, Paramount to Obligation of Soveraignty, and make the King, *Tanquam unus ex nobis*: As was to be ſeene in the *League of France*. When *Factions* are carried too high, and too violently, it is a Signe of Weakneſſe in Princes; And much to the Prejudice, both of their Authority, and Buſineſſe. The Motions of *Factions*, under Kings, ought to be like the Motions (as the *Aſtronomers* ſpeake) of the Inferiour Orbs, which may have their proper Motions, but yet ſtill, are quietly carried, by the Higher Motion, of *Primum Mobile*.

Of

Of Ceremonies and Respects.

LII.

HE that is only Reall, had need have Exceeding great Parts of Vertue: As the Stone had need to be Rich, that is set without Foile. But if a Man marke it well it is in praise & Commendation of Men, as it is in Gettings and Gaines: For the Proverbe is true, *That light gaines make heauy Purses*: For light Gaines come thick, whereas Great come but now and then. So it is true, that Small Matters win great Commendation, because they are continually in Vse, and in note: whereas the Occasion of any great Vertue, commeth but on Festivals. Therefore it doth much adde, to a Mans Reputation, and is, (as Queene *Isabella* said) *Like perpetuall Letters Commendatory*, to have good *Formes*:

To

To Attaine them, it almoſt ſufficeth, not to deſpiſe them: For ſo ſhall a Man obſerve them in Others: And let him truſt himſelfe with the reſt. For if he Labour too much to Expreſſe them, he ſhall loſe their Grace; Which is to be Naturall and Unaffected. Some Mens Behaviour, is like a Verſe, wherein every Syllable is Meaſured: How can a man comprehend great Matters, that breaketh his Minde too much to ſmall obſervations? Not to uſe *Ceremonies* at all, is to teach Others not to uſe them againe; And ſo diminiſheth *Reſpect* to himſelfe: Eſpecially they be not to be omitted to Strangers, and Formall Natures: But the Dwelling upon them, & Exalting them above the Moone, is not onely Tedious, but doth Diminiſh the Faith and Credit of him that ſpeakes. And certainly, there is a Kinde, of Conveying of Effectuall and Imprinting Paſſages, amongſt Complements, which is of Singular uſe, if a Man can hit upon it. Amongſt a Mans Peeres, a Man ſhall be ſure of Familiarity; And therefore, it is good a little

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little to keep State. Amongst a Mans Inferiours, one shall be sure of Reverence; And therefore it is good a little to be Familiar. He that is too much in any Thing so that he giveth another Occasion of Society, maketh himselfe cheape. To apply Ones selfe to others, is good: So it be with Demonstration, that a Man doth it upon Regard, And not upon Facilitie. It is a good Precept, generally in Seconding Another, yet to adde somewhat of Ones Owne: As if you will grant his Opinion, let it be with some Distinction; If you will follow his Motion, let it be with Condition; If you allow his Counsell, let it be with Alledging further Reason. Men had need beware, how they be too Perfect in Complements; For be they never so Sufficient otherwise, their Enviers will be sure to give them that Attribute, to the Disadvantage of their greater Vertues. It is losse also in businesse, to be too full of *Respects*, or to be too Curious in Observing Times and Opportunities. *Salomon* saith; *He that considereth the wind, shall not*

Sow

Sow, and he that looketh to the Clouds, shall not Reape. A wise Man will make more Opportunities than he finds. Mens Behaviour should be like their Apparell; not too Strait, or point Device, but Free for Exercise or Motion.

Of

Of Praise.

LIII.

Praise is the Reflection of Vertue But it is as the glasse or Body, which giveth the Reflection. *If* it be from the Common People, it is commonly False and Naught: And rather followeth Vaine Persons, than Vertuous: For the Common People understand not many Excellent Vertues: The Lowest Vertues draw *Praise* from them; The middle Vertues worke in them Astonishment, or Admiration; But of the Highest Vertues, they have no Sense, or Perceiving at all. But Shewes, and *Species virtutibus similes*, serve best with them. Certainly, Fame is like a River, that beareth up things Light and Swolne, And Drownes Things weighty and Solid: But if persons of Quality and Judgement concurre, then it is, (as the Scripture

Scripture ſaith,) *Nomen bonum inſtar unguenti fragrantis.* It filleth all round about, and will not eaſily away. For the Odours of Oyntments, are more Durable, than thoſe of Flowers. There be ſo many Falſe Points of *Praiſe*, that a Man may juſtly hold it a Suſpect. Some *Praiſes* proceed meerely of Flattery; And if he be an Ordinary Flatterer, he will have certaine Common Attributes, which may ſerve every Man; If he be a Cunning Flatterer, he will follow the Arch flatterer, which is a Mans ſelfe; and wherein a Man thinketh beſt of himſelfe, therein the Flatterer will uphold him moſt: But if he be an Impudent Flatterer, look wherin a Man is Conſcious to himſelfe, that he is moſt Defective, and is moſt out of Countenance in himſelfe, that will the Flatterer Entitle him to, Perforce, *Spretâ Conſcientiâ.* Some *Praiſes* come of good Wiſhes, and Reſpects, which is a forme due in Civility to Kings, and Great Perſons, *Laudando præcipere*; When by telling Men, what they are, they repreſent to them, what

they ſhould be. Some Men are *Praiſed* Maliciouſly to their Hurt, thereby to ſtir Envie and Jealouſie towards them; *Peſtimum genus Inimicorum laudantium*; In ſo much as it was a Proverb, amongſt the *Græcians*; that, *He that was praiſed to his Hurt ſhould have a Puſh riſe upon his Noſe*: as we ſay; *That a Bliſter will riſe upon ones Tongve, that tell's a lye*. Certainly Moderate *Praiſe*, uſed with Opportunity, and not Vulgar, is that which doth the Good, *Salomon* ſaith, *He that Praiſeth his Friend aloud, Riſing Early, it ſhall be to him no better than a Curſe*. Too much Magnifying of Man or Matter, doth irritate Contradiction, and procure Envie and Scorne. To *Praiſe* a Mans ſelfe, cannot be Decent, except it be in rare Caſes: But to *Praiſe* a Mans Office or Profeſſion, he may do it with Good Grace, and with a Kinde of Magnanimity. The *Cardinals of Rome*, which are Theologues, and Friars, and Schoole-men, have a Phraſe of Notable Contempt and Scorne, towards Civill Buſineſſe: For they call all Temporall

Buſineſſe, of Warres, Embaſſages, Judicature, and other Employments, *Shirrerie*, which is *under-Sheriffries*; As if they were but Matters for Under-Sheriffes and Catchpoles; Though many times, thoſe *Under-Sherifferies* doe more good than their High Speculations. Saint *Paul*, when he boaſts of himſelfe, he doth oft enterlace; *I ſpeake like a Foole*; But ſpeaking of his Calling, he ſaith; *Magnificabo Apoſtolatum meum.*

Of Vaine-Glory.

LIIII.

IT was prettily Devised of *Æsope*, *The Fly sate upon the Axle-tree of the Chariot wheele, and sayd, What a Dust doe I raise?* So are there some *Vaine Persons*, that whatsoever goeth alone, or moveth upon greater Meanes, if they have never so little Hand in it, they thinke it is they that carry it. They that are *Glorious*, must needs bee *Factious*; For all Bravery stands upon Comparisons. They must needs be *Violent*, to make good their owne Vaunts. Neither can they be *Secret*, and therefore not Effectuall; but according to the *French* Proverbe; *Beaucoup de Bruit, peu de Fruit*: *Much Bruit, little Fruit*. Yet certainly there is Vse of this Quality, in Civil Affaires. Where there is an Opinion, and

and Fame to be created, either of Vertue, or Greatneſſe, theſe Men are good Trumpetters. Again, as *Titus Livius* noteth, in the Caſe of *Antiochus*, and the *Ætolians*; *There are ſometimes great effects of Croſſe Lies*; As if a Man, that Negotiates between Two Princes, to draw them to joyne in a War againſt the third, doth extoll the Forces of either of them, above Meaſure, the One to the Other: And ſometimes, he that deales between Man and Man, raiſeth his owne Credit, with both, by Pretending greater intereſt, than he hath in either. And in theſe, and the like Kinds, it often falls out, that *Somewhat* is produced of *Nothing*: For Lies are ſufficient to breed Opinion, and Opinion brings on Subſtance. In Militar Commanders and Soldiers, *Vaine-Glory* is an Eſſentiall Point; For as Iron ſharpens Iron, ſo by *Glory* one Courage ſharpneth another. In Caſes of great Enterpriſe, upon Charge and adventure, a Compoſition of *Glorious* Natures, doth put Life into Buſineſſe; And thoſe that are of Solid and Sober Na-

tures, have more of the Ballast, than of the Saile. In Fame of Learning, the Flight will be slow, without some feathers of *Ostentation*. *Qui de contemnendâ Gloriâ Libros scribunt, Nomen suum inscribunt.* *Socrates*, *Aristotle*, *Galen*, were Men full of *Ostentation*. Certainly *Vaine-Glory* helpeth to Perpetuate a Mans Memory; And Vertue was never so Beholding to Humane Nature, as it received his due at the Second Hand. Neither had the Fame of *Cicero*, *Seneca*, *Plinius Secundus*, borne her Age so wel, if it had not bin joyned, with some *Vanity* in themselves: Like unto Varnish, that makes Seelings not onely Shine, but Last. But all this while, when I speake of *Vaine-Glory*, I meane not of that property, that *Tacitus* doth attribute to *Mucianus*; *Omnium, quæ dixerat, fecerat*q;, *Arte quadam Ostentator*: For that proceeds not of *Vanity*, but of Naturall Magnanimity, and discretion: And in some Persons, is not onely Comely, but Gracious. For Excusations, Cessions, Modesty it selfe, well Governed, are but Arts of *Ostentation*.

Ostentation. And amongst those Arts, there is none better, than that which *Plinius Secundus* speaketh of; which is to be Liberall of Praise and Commendation to others, in that, wherein a mans Selfe hath any Perfection. For saith *Pliny* very Wittily; *In commending Another, you doe your selfe Right; For he that you Commend is either Superiour to you, in that you Commend, or Inferiour. If he be Inferiour, if he be to be Commended, you much more; If he be Superiour, if he be not to be commended, you much lesse.* Glorious Men are the Scorne of Wise Men; the Admiration of Fooles; the Idols of Parasites; And the Slaves of their owne Vaunts.

Of Honour and Reputation.

LV.

THe Winning of *Honour*, is but the Revealing of a Mans Vertue and Worth, without Disadvantage. For some in their Actions, doe Wooe and affect *Honour* and *Reputation*: Which Sort of Men, are commonly much Talked of, but inwardly little Admired. And some, contrariwise, darken their Vertue, in the Shew of it; So as they be undervalued in Opinion. If a Man performe that which hath not been attempted before, Or attempted and given over; Or hath been atchieved, but not with so good Circumstance; he shall purchase more *Honour*, than by Effecting a Matter of greater Difficulty, or Vertue, wherein he is but a Follower. If a Man so temper his

his Actions, as in ſome one of them, he doth content every Faction, or Combination of People, the Muſicke will be the fuller. A man is an ill Husband of his *Honour*, that entreth into any Action, the Failing wherein may diſgrace him more, than the Carying of it through can *Honor* him. *Honour*, that is gained and broken upon Another, hath the quickeſt Reflection; Like Diamonds cut with Faſcets. And therefore, let a Man contend, to excell any Competitors of his in *Honour*, in Out-ſhooting them, if he can, in their owne Bowe. Diſcreet Followers and Servants helpe much to *Reputation*: *Omnis Fama à Domeſticis emanat.* Envie, which is the Canker of *Honour*, is beſt extinguiſhed, by declaring a Mans Selfe, in his Ends, rather to ſeeke Merit, than Fame: And by Attributing a Mans Succeſſes, rather to divine Providence, and Felicity, than to his owne Vertue or Policy. The true Marſhalling of the Degrees of *Soveraigne Honour* are theſe. In the Firſt Place are *Conditores Imperiorum*; *Founders of States*,

Envie is y Canker of honour. A way to avoid it *

States, and *Common-Wealths*: Such as were *Romulus*, *Cyrus*, *Cæsar*, *Ottoman*, *Ismael*. In the Second Place are *Legis-latoris*, *Law-givers*; which are also called, *Second Founders*, or *Perpetui Principes*, because they Governe by their Ordinances, after they are gone: Such were *Lycurgus*, *Solon*, *Justinian*, *Eadgar*, *Alphonsus of Castile*, the Wise, that made the *Siete Patridas*. In the Third Place, are *Liberatores*, or *Salvatores*: Such as compound the long Miseries of Civill Warres, or deliver their Countries from Servitude of Strangers, or Tyrants; As *Augustus Cæsar*, *Vespasianus*, *Aurelianus*, *Theodoricus*, K. *Henry* the 7. of *England*, K. *Henry* the 4. of *France*. In the Fourth Place, are *Propagatores* or *Propugnatores Imperii*; Such as in Honourable Warres enlarge their Territories, or make Noble defence against Invaders. And in the Last Place, are *Patres Patriæ*; which reigne justly, and make the times good, wherin they live. Both which last Kindes, need no Examples, they are in such Number. Degrees of *Honour* in subjects are; First, *Par-*

ticipes

ticipes Curarum; Thoſe upon whom Princes doe diſcharge the greateſt Weight of their Affaires; Their *Right Hands*, as we call them. The Next are, *Duces Belli*, *Great Leaders*; Such as are Princes Lievtenants, and doe them Notable Services in the Warres. The third are *Gratioſi*; *Favourites*; Such as exceed not this Scantling; To be Solace to the Saveraigne, and Harmeleſſe to the People. And the Fourth *Negotiis Pares*; Such as have great Places under Princes, and Execute their Places with Sufficiency. There is an *Honour* likewiſe, which may be ranked amongſt the Greateſt, which happeneth rarely: That is of ſuch as *Sacrifice themſelves* to *Death* or *Danger*, for the *Good* of *their Countrey*: As was *M. Regulus*, and the Two *Decii*.

Of

Of Iudicature.

LVI.

Iudges ought to remember, that their Office is *Jus dicere*, and not *Jus dare*; *To Interpret Law*, and not to *Make Law*, or *Give Law*. Else will it be like the Authority, claimed by the *Church* of *Rome*; which under pretext of Exposition of Scripture, doth not sticke to Adde and Alter; And to pronounce that, which they doe not Finde; And by *Shew* of *Antiquity*, to introduce *Novelty*. *Judges* ought to be more Learned, than Wittie; More Reverend, than Plausible; and more Advised, than Confident. Above all Things, Integrity is their Portion, and Proper Vertue. *Cursed* (saith the Law) *is he that removeth the Land marke*. The Mislaier of a *Meere Stone*

Stone is to blame. But it is the Unjuſt *Judge*, that is the Capitall Remover of Land-markes, when he defineth amiſſe of Lands and Property. One Foule Sentence, doth more Hurt, than many Foule Examples. For theſe do but Corrupt the Streame; the other Corrupteth the Fountaine. So ſaith *Salomon*; *Fons turbatus, & Vena corrupta, eſt Juſtus cadens in cauſa ſua coram Adverſario.* The Office of *Judges*, may have Reference, Unto the *Parties that ſue*; Unto the *Advocates that Plead*; Unto the *Clerkes* and *Miniſters of Juſtice* underneath them, And to the *Soveraigne* or *State* above them.

Firſt, for the *Cauſes* or *Parties that ſue*. *There be* (ſaith the Scripture) *that turne Judgement into Worme-wood*; And ſurely, there be alſo, that turne it into *Vinegar*; For injuſtice maketh it Bitter, and Delaies make it Soure. The Principall Duty of a *Judge*, is to ſuppreſſe Force and Fraud; whereof Force is the more Pernicious, when it is Open; And Fraud, when it is Cloſe and Diſguiſed. Adde thereto Contentious

ten tious Suits, which ought to be ſpewed out as the Surfet of Courts. A *Judge* ought to prepare his Way to a Juſt Sentence, as *God* uſeth to prepare his Way, by *Raiſing Valleyes*, and *Taking downe Hils*: So when there appeareth on either ſide, an High Hand, Violent Proſecution, Cunning Advantages taken, Combination, Power, Great Counſell, then is the Vertue of a *Judge* ſeene, to make Inequality Equall; That he may plant his *Judgment*, as upon an Even Ground. *Qui fortiter emungit, elicit ſanguinem*; And where the Wine-Preſſe is hard wrought, it yeelds a harſh Wine, that taſtes of the Grape-ſtone. *Judges* muſt beware of Hard Conſtructions, and Strained Inferences; For there is no worſe Torture, than the Torture of Lawes. Specially in caſe of Lawes Penall, they ought to have Care, that that which was meant for Terror, be not turned into Rigour, And that they bring not upon the People, that Shower, whereof the Scripture ſpeaketh; *Pluet ſuper eos Laqueos*: For Penall Lawes Preſſed, are a

Shower

Shower of *Snares* upon the People. Therefore, let *Penall Lawes*, if they have beene Sleepers of long; or if they bee growne unfit for the present Time, bee by Wise *Judges* confined in the Execution; *Judicis Officium est, vt Res, ita Tempora Rerum*, &c. In *Causes* of *Life* and *Death*; *Judges* ought (as farre as the Law permitteth) in Justice to remember Mercy; And to Cast a Severe Eye upon the Example, but a Mercifull Eye upon the Person.

Secondly, for the *Advocates* and *Counsell that Plead*: Patience and Gravity of Hearing, is an Essentiall Part of Justice; And an Over-speaking *Judge* is no *well tuned Cymball*, It is no Grace to a *Judge*, first to finde that, which hee might have heard, in due time, from the Barre; or to shew Quickneſse of Conceit in Cutting off Evidence or Counsell too short; Or to prevent Information, by Questions though Pertinent. The Parts of a *Judge* in Hearing are Fovre: To direct the Evidence; To Moderate Length, Repetition, or impertinency of Speech; To Recapitulate,

tulate, Select, and Collate, the Materiall Points of that, which hath beene said; And to give the Rule or Sentence. Whatsoever is above these, is too much; And proceedeth, Either of Glory and willingnesse to Speake; Or of Impatience to Heare; Or of Shortnesse of Memory; Or of Want of a Staid and Equall Attention. It is a Strange thing to see, that the Boldnesse of *Advocates*, should prevaile with *Judges*; Whereas they should imitate *God* in whose Seat they sit; who *represseth the Presumptious*, and *giveth Grace to the Modest*. But it is more Strange, that *Judges* should have Noted Favourites; Which cannot but cause Multiplication of Fees, and Suspicion of By-Waies. There is due from the *Judge* to the *Advocate*, some Commendation and Gracing, where *Causes* are well Handled, and faire Pleaded; Especially towards the Side which obtaineth not; For that upholds, in the *Client*, the Reputation of his *Counsell*, and beats downe, in him, the Conceit of his *Cause*. There is likewise due to the *Publique*, a

Civill

Civill Reprehenſion of *Aavocates*, where there appeareth cunning Councell, Groſſe Neglect, Slight Information, Indiſcreet preſſing, or an Over-bold Defence. And let not the *Councell* at the Barre, chop with the *Iudge*, nor winde himſelfe into the handling of the *Cauſe* anew, after the *Iudge* hath declared his Sentence: but on the other ſide, Let not the *Iudge* meet the *Cauſe* halfe Way; nor give Occaſion to the Party to ſay; *His Counſell or Prooſes were not heard.*

Thirdly, for that that concernes *Clerks*, and *Miniſters*. The Place of *Iuſtice*, is an Hallowed Place; And therefore, not only the Bench, but the Foot-pace, and precincts, and Purpriſe thereof, ought to be preſerved without Scandall and Corruption. For certainly, *Grapes*, (as the *Scripture* ſaith) *will not be gathered of Thornes or Thiſtles*: Neither can *Iuſtice* yeeld her Fruit with Sweetneſſe amongſt the Briars and Brambles, of Catching and Peling *Clerks* and *Miniſters*. The Attendance of Courts is ſubject to Foure bad Inſtruments.

ments. First, Certaine Persons, that are Sowers of Suits; which make the Court swell, and the Country pine. The Second Sort is of those, that ingage Courts, in Quarrels of Jurisdiction, and are not truly *Amici Curiæ*, but *Parasiti Curiæ*; in puffing a Court up beyond her Bounds, for their owne Scraps, and Advantage. The Third Sort is of those, that may be accounted, the Left Hands of Courts: Persons that are full of Nimble and Sinister Trickes and Shifts, whereby they pervert the plaine and Direct Courses of *Courts*, and bring *Justice* into Oblique Lines and Labyrinths. And the Fourth is, the Poler and Exacter of Fees; which justifies the common Resemblance of the *Courts* of *Justice* to the *Bush*, whereunto while the sheep flies for defence in Weather, he is sure to lose Part of his Fleece. On the other side, an *Ancient Clerke*, Skilfull in Presidents, Wary in proceeding, and Understanding in the *Businesse* of the *Court*, is an excellent Finger of a *Court*; And doth many times point the way to the *Judge* himselfe.

Fourthly,

Fourthly, For that which may concerne the *Soveraigne* and *Estate*. *Judges* ought above all to remember the Conclusion of the *Roman Twelve Tables*; *Salus Populi Suprema Rex*; And to know, That Lawes, except they be in Order to that End, are but Things Captious, and Oracles not well Inspired. Therefore it is an Happy Thing in a *State*, when *Kings* and *States* do often Consult with *Judges*; And againe, when *Judges* doe often Consult with the *King* and *State*: The One, when there is Matter of Law, intervenient in Businesse of State; The Other, when there is some Consideration of State, intervenient in Matter of Law. For many times, the Things Deduced to *Judgement*, may bee *Meum*, and *Tuum*, when the Reason and Consequence thereof, may Trench to Point of Estate: I call Matter of Estate, not onely the parts of *Soveraignty*, but whatsoever introduceth any Great Alteration, or Dangerous president; Or concerneth ma-

nifestly any great Portion of People. And let no Man weakly conceive, that Just Lawes, and True Policy, have any *Antipathy*: For they are like the Spirits, and Sinewes, that One moves with the Other. Let *Iudges* also remember, that *Salomons Throne*, was supported by Lions on both Sides; Let them be Lions, but yet Lions under the *Throne*; Being circumspect, that they doe not checke, or oppose any Points of *Soveraignty*. Let not *Iudges* also, be so ignorant of their owne right, as to think, there is not left to them, as a Principall part of their Office, a wise vse and application of Lawes. For they may remember, what the *Apostle* saith, of a Greater *Law* than theirs; *Nos scimus quia Lex bona est, modo quis eâ vtatur Legitimè.*

Of

Of Anger.

LVII.



To seeke to extinguish *Anger* utterly, is but a Bravery of the Stoicks. We have better Oracles: *Be Angry but Sinne not. Let not the Sunne goe downe upon your Anger.* *Anger* must be limited, and confined, both in Race, and in Time. We will first speake, How the Naturall Inclination, and Habit, *To be Angry*, may be attempted, and calmed. Secondly, How the particular Motions of *Anger*, may be represſed, or at least refrained from doing Mischiefe. Thirdly; How to raise *Anger*, or appease *Anger*, in Another.

For the first; There is no other Way, but to Meditate and Ruminate well, upon the Effects of *Anger* how it troubles Mans Life. And the best Time, to doe this

this, is, to looke backe upon *Anger*, when the Fit is throughly over. *Seneca* saith well; *That Anger is like Ruine, which breaks it Selfe upon that it fals.* The Scripture exhorteth us; *To possesse our Soules in Patience.* Whosoever is out of *Patience*, is out of Possession of his *Soule*. Men must not turne *Bees*;

——*Animasque in vulnere ponunt.*

Anger is certainly a kinde of Baseneſſe: As it appeares well, in the Weakneſſe of thoſe Subjects, in whom it reignes: Children, Women, Old Folkes, Sicke Folkes. Onely Men muſt beware, that they carry their *Anger*, rather with Scorne, than with Feare: So that they may ſeeme rather, to be above the Injury, than below it, which is a Thing eaſily done, if a Man will give Law to himſelfe in it.

For the Second Point; The *Cauſes* and *Motives* of *Anger*, are chiefly three. Firſt, to be too *Senſible* of *Hurt*: For no man is *Angry*, that Feeles not himſelfe Hurt: And therefore Tender and Delicate Perſons, muſt needs be oft *Angry*. They have

have ſo many Things to trouble them; Which more Robuſt Natures have little Senſe of. The next is, the Apprehenſion and Conſtruction, of the Injury offered to be, in the Circumſtances thereof, full of *Contempt*. For *Contempt* is that which putteth an edge upon *Anger*, as much, or more, than the *Hurt* it ſelfe. And therefore, when men are Ingenious, in picking out Circumſtances of *Contempt*, they doe kindle their *Anger* much. Laſtly, Opinion of the Touch of a mans *Reputation*, doth Multiply and ſharpen *Anger*. Wherein the Remedy is, that a Man ſhould have, as *Conſalvo* was wont to ſay, *Telam Honoris Craßiorem*. But in all Refrainings of *Anger*, it is the beſt Remedy to win Time; And to make a Mans Selfe beleeve that the Opportunity of his Revenge is not yet come: But that he foreſees a Time for it, And ſo to ſtill Himſelfe in the meane Time, and reſerve it.

To containe *Anger* from *Miſchiefe*, though it take hold of a Man, there be two Things, whereof you muſt have ſpeciall

ciall Caution. The one, of extreme *Bitternesse of Words*; Especially, if they be Aculeate, and Proper: For *Communia Maledicta* are nothing so much: And again, that in *Anger*, a Man reveale no Secrets: For that makes him not fit for Society. The other, That you do not *peremptorily breake off*, in any businesse, in a fit of *Anger*: But howsoever you *shew* Bitternes, do not *Act* any thing, that is not Revocable.

For *Raising* and *Appeasing Anger* in Another; It is done chiefly, by *Choosing* of *Times*. When Men are frowardest and worst disposed, to incense them. Againe, by gathering (as was touched before) all that you can find out, to aggravate the *Contempt*. And the two *Remedies* are by the *Contraries*. The former, to take good Times, when first to relate to a man, an *Angry* Businesse: For the first Impression is much. And the other is, to sever, as much as may be, the Construction of the Injury, from the point of *Contempt*: Imputing it, to Misunderstanding, Feare, Passion, or what you will.

Of

Of Vicessitude of Things.

LVIII.

SALOMON saith; *There is no New Thing upon the Earth.* So that as *Plato* had an Imagination; *That all Knowledge was but Remembrance*: So *Salomon* giveth his Sentence; *That all Novelty is but Oblivion.* Whereby you may see, That the River of *Lethe*, runneth as well above Ground, as below. There is an abstruse Astrologer that saith; *If it were not, for two things, that are constant*; (*The one is, That the Fixed Starres ever stand at like distance, one from another, and never come neerer together, nor goe further asunder*; *The Other, That the Diurnall Motion perpetually keepeth Time*: ; *No Individuall would last one Moment.* Certain it is, that the *Matter*,

ter, is in a Perpetuall Flux, and never at a Stay. The great Winding-sheets, that bury all Things in Oblivion, are two; *Deluges*, and *Earth-quakes*. As for *Conflagrations*, and great *Droughts*, they doe not meerely dispeople, but destroy. *Phaetons* Carre went but a day. And the *Three yeares Drought*, in the Time of Elias, was but Particular, and left People Alive. As for the great *Burnings by Lightnings*, which are often in the West-Indies, they are but narrow. But in the other two Destructions, by *Deluge* and *Earth-quake*, it is further to be noted, that the Remnant of People, which hap to be reserved, are commonly Ignorant and Mountainous People, that can give no Account, of the Time past: So that the Oblivion is all one, as if none had beene left. If you consider well, of the People of the *West Indies*, it is very probable, that they are a Newer, or a Younger People, than the People of the Old World. And it is much more likely, that the Destruction, that hath heretofore been there, was not by *Earth-quakes*,

(As

(As the *Ægyptian* Prieſt told *Solon*, concerning the Iſland of *Atlantis*; *That it was ſwallowed by an Earth-quake*;) But rather, that it was deſolated, by a Particular *Deluge*. For *Earth-quakes* are ſeldome in thoſe Parts. But on the other ſide, they have ſuch *Powring Rivers*, as the *Rivers* of *Aſia*, and *Affricke*, and *Europe*, are but Brookes to them. Their *Andes* likewiſe, or Mountaines, are farre higher, than thoſe with us; Wherby it ſeemes, that the Remnants of Generation of Men, were, in ſuch a Particular *Deluge*, ſaved. As for the Obſervation that *Macciavel* hath, that the *Jealouſie* of *Sects*, doth much extinguiſh the Memory of Things; Traducing *Gregory* the *Great*, that he did, what in him lay, to extinguiſh all Heathen Antiquities; I doe not finde, that thoſe Zeales, do any great Effects, nor laſt long: As it appeared in the Succeſſion of *Sabinian*, who did revive the former Antiquities.

The *Viceſſitude* or *Mutations*, in the *Superiour Globe*, are no fit Matter, for this Preſent Argument. It may be, *Plato's great Yeare*,

Years, if the World should last so long, would have some effect, Not in renewing the State of like Individuals (for that is the Fume of those, that conceive the Celestiall Bodies, have more accurate Influences, upon these Things below, than indeed they have) but in Grosse. *Comets*, out of question, have likewise Power and Effect, over the Grosse and Masse of Things: But they are rather gazed upon, and waited upon in their Iourney, than wisely observed in their Effects, Specially in their Respective Effects; That is, what Kinde of *Comet*, for Magnitude, Colour, Version of the Beames, Placing in the Region of Heaven, or Lasting, produceth what Kinde of Effects.

There is a Toy, Which I have heard, and I would not have it given over, but waited upon a little. They say, it is Observed, in the *Low-Countries* (I know not in what part) That every Five and Thirty yeares, The same Kinde and Sute of Yeers and Weathers, comes about againe: As Great Frosts, Great Wet, Great Droughts,

Warme

Warme Winters, Summers with little Heat, and the like: And they call it the *Prime*. It is a Thing, I do the rather mention, becauſe computing backwards, I have found ſome Concurrence.

But to leave theſe Points of *Nature*, and to come to *Men*. The greateſt *Viceſſitude* of things amongſt *Men*, is the *Viceſſitude* of *Sects*, and *Religions*. For thoſe Orbs rule in Mens Minds moſt. The True *Religion is built upon the Rocke*; The Reſt are toſt upon the Waves of Time. To ſpeake therefore, of the *Cauſes* of new *Sects*; And to give ſome Counſell concerning them, As farre, as the Weakneſſe of Humane Judgement, can give ſtay to ſo great Revolutions.

When the *Religion* formerly received, it rent by Diſcords; And when the Holineſſe of the Profeſſours of *Religion* is decayed, and full of Scandall; And withall the Times be Stupid, Ignorant, and Barbarous; you may doubt the Springing up of a *New ſect*; If then alſo there ſhould ariſe, any Extravagant and Strange Spirit

to

to make himselfe Authour thereof. All which points held, when *Mahomet* published his *Law*. If a *New Sect* have not two properties, feare it not: For it will not spread. The one is the Supplanting, or the opposing, of Authority established: For nothing is more Popular than that. The other is the, Giving Licence to Pleasures, and a Voluptuous life. For as for *Speculative Heresies* (such as were in Ancient Times the *Arrians*, and now the *Arminians*) though they worke mightily upon Mens Wits, yet they do not produce any great alterations in States; except it be by the Helpe of Civill Occasions. There be three Manner of Plantations of *New Sects*. By the Power of *Signes* and *Miracles*. By the *Eloquence* and *Wisedome* of *Speech* and *Perswasion*: And by the *Sword*. For *Martyrdomes*, I reckon them amongst *Miracles*; Because they seeme to exceed the Strength of Human Nature: And I may do the like of *Superlative* and *Admirable Holinesse*, of *Life*. Surely, there is no better way, to stop the

Rising

Riſing of *New Sects*, and *Schiſmes*; than To reforme Abuſes; To compound the ſmaller Differences; To proceed mildly, and not with Sanguinary Perſecutions, And rather to take off the principall Authors, by winning and Advancing them, than to enrage them by Violence and Bitterneſſe.

The *Changes* and *Viceſſitude* in *Warres* are many: but chiefly in three Things; In the *Seats* or *Stages* of the *Warre*; In the *Weapons*; And in the *Manner* of the *Conduct*. *Warres* in ancient Time, ſeemed more to move from *Eaſt* to *Weſt*: For the *Perſians*, *Aſſyrians*, *Arabians*, *Tartars*, (which were the Invaders) were all Eaſterne People. It is true, the *Gaules* were Weſterne; But we reade but of two Incurſions of theirs; the one to *Gallo-Grecia*, the other to *Rome*. But *Eaſt* and *Weſt* have no certaine Points of Heaven, and no more have the *Warres*, either from the *Eaſt*, or *Weſt* any Certainty of Obſervation. But *North* and *South* are fixed: And it hath ſeldome or never beene ſeene, that the

the farre Southern People have invaded the Northern, but contrariwise. Whereby it is manifeſt, that the *Northern Tract* of the World, is in nature the more Martiall Religion: Be it in reſpect of the Stars of that Hemiſphere, Or of the great Continents that are upon the *North*, whereas the *South Part*, for ought that is knowne, is almoſt all Sea; Or (which is moſt apparent) of the Cold of the *Northern Parts*, which is that, which without Aid of Diſcipline, doth make the bodies hardeſt, and the Courage warmeſt.

Vpon the *Breaking* and *Shivering* of a great *State* and *Empire*, you may be ſure to have *Warres*. For great Empires; while they ſtand, do eneruate and deſtroy the Forces of the Natives, which they have ſubdued, reſting upon their owne Protecting forces: And then when they faile alſo, all goes to ruine, and they become a Prey. So was it, in the decay of the *Roman Empire*; And likewiſe, in the *Empire* of *Almaigne*, after *Charles* the Great, every Bird taking a Fether; And were not unlike

like to befall to *Spaine*, if it should break. The great *Accessions* and *Unions* of *Kingdomes*, doe likewise stirre up *Warres*. For when a State growes to an Over-power, it is like a great Floud, that will be sure to overflow. As it hath beene seene, in the States of *Rome*, *Turky*, *Spaine*, and others. Looke when the World hath fewest *Barbarous Peoples*, but such as commonly will not marry or generate, except they know meanes to live; (as it is almost every where at this day, except *Tartary*) there is no danger of Inundations of People: but when there be *great Shoales of People*, which go on to populate, without foreseeing Meanes of life and Sustentation, it is of Necessity, that once in an Age or two, they discharge a Portion of their People upon other Nations: which the ancient *Northerne people*, were wont to do by Lot: Casting Lots, what Parr should stay at home, and what should seeke their Fortunes. When a *Warlike State* growes *Soft* and *Effeminate*, they may be sure of a *Warre*. For commonly

ſuch States are growne rich, in the time of their Degenerating; And ſo the Prey inviteth, and their Decay in Valour encourageth a War.

As for the *Weapons*, it hardly falleth under Rule and Obſervation; yet we ſee, even they have *Returnes* and *Viceſſitudes*. For certaine it is, that *Ordnance* was known in the City of the *Oxidrakes* in *India*; And was that, which the *Macedonians* called Thunder and Lightning, and Magicke. And it is well known, that the uſe of *Ordnance* hath beene in *China*, above 2000 yeares. The Conditions of *Weapons*, and their improvement are; firſt, The Fetching afarre off: For that out-runs the Danger: As it is ſeene in *Ordnance* and *Muskets*. Secondly, The Strength of the Percuſſion, wherein likewiſe *Ordnance* do exceed all Arietations, and ancient Inventions. The third is, the commodious uſe of them; As that they may ſerve in all Wethers; That the Carriage may be Light and Manageable; and the like.

For the *Conduct* of the *Warre*; At the firſt,

firſt, Men reſted extremely upon *Number*; They did put the *Warres* likewiſe upon *Maine force*, and *Valour*; Pointing Daies for Pitched Fields, and ſo trying it out, upon an even Match; And they were more ignorant in *Ranging* and *Arraying* their *Battailes*. After they grew to reſt upon *Number*, rather Competent, than Vaſt; They grew to *Advantages*, of *Place*, *Cunning diverſions*, and the like; And they grew more skilfull in the *Ordering* of their *Battailes*.

In the *Youth* of a *State*, *Armes* doe flouriſh; In the *Middle Age* of a *State*, *Learning*; And then both of them together for a time: In the *Declining Age* of a *State*, *Mechanicall Arts* and *Merchandize*. *Learning* hath his infancy, when it is but beginning, and almoſt Childiſh; Then his Youth, when it is Luxurient and Iuuenile; Then his Strength of yeares, when it is Solid and Reduced: And laſtly, his old Age, when it waxeth Dry and Exhauſt. But it is not good, to looke too long, upon theſe turning Wheeles of *Viceſſitude*,

cessitude, lest we become Giddy. As for the *Philologie* of them, that is but a Circle of Tales, and therefore not fit for this Writing.

FINIS.

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OF THE COLOVRS OF Good and Evill,

A Fragment.

OF THE

COLOURS

OF

Good and Evil,

A Fragment.

Cui ſatera partes vel ſectæ ſecundas unanimiter deferunt, cum ſingulæ principatum ſibi vindicent, melior reliquus videtur. Nam primas quæque ex zelo videtur ſumere, ſecundas autem ex vero tribuere.

2 Cujus excellentia vel exuperantia melior, id toto genere melius.

3 Quod ad veritatem refertur majus eſt quàm quod ad opinionem. Modus autem & probatio ejus quod ad opinionem pertinet hæc eſt: Quod quis ſe tum putaret fore ſatiatus non eſſe.

4 Quod rem integram ſervat bonum, quod ſine recepto eſt malum. Nam ſe recipere non poſſe impotentiæ genus eſt, potentia autem bonum.

5 Quod ex pluribus conſtat, & diviſibilibus eſt majus quam quod ex paucioribus & magis unum: nam omnia per partes conſiderata majora videntur, quare & pluralitas partium magnitudinem præ ſe fert, fortius autem operatur pluralitas partium ſi ordo abſit, nam inducit ſimilitudinem infiniti, & impedit comprehenſionem.

6 Cujus

6 *Cujus privatio bona, malum; cujus privatio mala, bonum.*

7 *Quod bono vicinum, bonum; quod à bono remotum, malum.*

8 *Quod quis culpa sua contraxit, majus malum, quod ab externis imponitur, minus malum.*

9 *Quod opera & virtute nostra partum est, majus bonum; quod ab alieno beneficio vel ab indulgentia fortunæ delatum est, minus bonum.*

10 *Gradus privationis major videtur quàm gradus diminutionis; & rursus gradus inceptionis major videtur, quàm gradus incrementi.*

IN deliberatives the point is, what is good, and what is evill, and of good what is greater, and of evill what is leſſe.

So that the perſwaders labour is to make things appeare good or evill, and that in higher or lower degree, which as it may bee performed by true and ſolide reaſons, ſo it may be repreſented alſo by colours, popularities and circumſtances, which are of ſuch force, as they ſway the ordinary iudgement either of a weake Man

Man, or of a wiſe Man, not fully and conſiderately attending and pondering the matter. Beſides their power to alter the nature of the ſubiect in appearance, and ſo to lead to errour, they are of no leſſe vſe to quicken and ſtrengthen the opinions and perſwaſions which are true: for reaſons plainly delivered, and alwaies after one manner, eſpecially with fine and faſtidious minds, enter but heavily and dully: whereas if they be varied and have more life and vigor put into them by theſe formes and inſinuations, they cauſe a ſtronger apprehenſion, and many times ſuddenly winne the minde to a reſolution. Laſtly to make a true

and ſafe judgement, nothing can be of greater vſe and defence to the minde, than the diſcovering and reprehenſion of theſe Colors, ſhewing in what caſes they hold, and in what they deceive: which as it cannot be done, but out of a very univerſall knowledge of the Nature of things, ſo being performed, it ſo cleareth mans Iudgement and election, as it is the leſſe apt to ſlide into any errour.

and safe judgement, nothing can
be of greater vse and defence to
the minde, than the discovering
and reprehension of these Co-
lors, shewing in what cases they
hold, and in what they deceive:
which as it cannot be done, but
out of a very universall know-
ledge of the Nature of things, so
being performed, it so cleareth
mans judgement and election, as
it is the lesse apt to fall into any
error.

A Table of the Colours, or apparances of Good and Evill, and their Degrees, as places of Pepſwaſion, and Diſſwaſion, and their ſeverall Fallaxes, and the Elenches of them.

Cui cæteræ partes vel ſectæ ſecundas unanimiter deferunt, cum ſingulæ principatum ſibi vindicent, melior reliquis videtur. Nam primas quæque ex zelo videtur ſumere, ſecundas autem ex vero & merito tribuere.

SO *Cicero* went about to prove the Sect of Academiques, which ſuſpended all aſſeveration, for to be the beſt; for, ſaith he, aske a Stoicke which Philoſophy is true, he wil preferre his owne. Then aske him which approacheth next the truth, he will confeſſe the Academiques. So deale

with the Epicure, that will ſcant indure the Stoicke to be in ſight of him, ſo ſoone as he hath placed himſelfe, he will place the Academiques next him.

So if a Prince tooke divers competitors to a place, and examined them ſeverally, whom next themſelves they would rareſt command, it were like the ableſt man ſhould have the moſt ſecond voyces.

The fallax of this colour happeneth oft in reſpect of enuy, for men are accuſtomed after themſelves & their owne faſhion, to incline unto them which are ſofteſt, and are leaſt in their way, in deſpight and derogation of them, that hold them hardeſt to it. So that this colour of meliority and preheminence is of a ſigne of enervation and weakneſſe.

2 *Cujus excelientia: vel exuperantia melior, id toto genere.*

APpertaining to this are the formes: *Let us not wander in generalities: Let us compare particular with particular, &c.* This appearance, though it ſeeme

ſeeme of ſtrength, and rather Logicall than Rhetoricall, yet is very oft a fallax.

Sometime becauſe ſome things are in kinde very caſuall, which if they eſcape, prove excellent, ſo that the kinde is inferiour, becauſe it is ſo ſubject to perill, but that which is excellent being proved is ſuperiour, as the bloſſome of *March*, and the bloſſome of *May*, whereof the French verſe goeth;

Burgeon de Mars enfans de Paris.
Si un eſchape, iben vant dix.

So that the bloſſome of *May* is generally better than the bloſſome of *March*, & yet the beſt bloſſome of *March* is better than the beſt bloſſome of *May*. Sometimes becauſe the Nature of ſome kinds is to be more equall, and more indifferent, & not to have very diſtant degrees, as hath beene noted in the warmer climates, the people are generally more wiſe but in the Northerne climate, the wits of chiefe are greater. So in many armies, if the matter ſhould be tried by duell betweene two Champions, the victory ſhould go on the

one side, and yet if it be tried by the grosse, it would go on the other side: for excellencies go as it were by chance, but kinds goe by a more certaine Nature; as by Discipline in warre.

Lastly, many kinds have much refuse, which countervaile that which they have excellent, & therefore generally mettall is more precious than Stone; and yet a Diamond is more precious than Gold.

3 *Quod ad veritatem refertur majus est quàm quod ad opinionem. Modus autem & probatio ejus quod opinionem pertinet hæc est: Quod quis si clam putarent fore facturus non esse.*

SO the Epicures say to the Stoicks felicity placed in vertue. That it is like the felicity of a Player, who if he were left of his Auditors and their applause, he would straight be out of heart & countenance, and therefore they call Vertue *Bonum theatrale*; But of riches the Poet saith:

Populus me sibilat,
At mihi plaudo.

And

And of pleaſure,

Grata ſub ima
Gaudia corde premens, vultu
ſimulate pudorem.

The fallax of this colour is ſomewhat ſubtill, though the anſwer to the example be ready, for Vertue is not choſen *Propter aurum popularum*. But contrariwiſe, *Maxime omnium teipſum reverere*, ſo as a vertuous man will be vertuous in *ſolitudine*, and not onely in *theatro*, though percaſe it will be more ſtrong by glory and Fame, as an heat which is doubled by reflection; But that denieth the ſuppoſition, it doth not reprehend the fallax, whereof the reprehenſion is a law, that vertue (ſuch as is joyned with labour and conflict) would not be choſen but for fame and opinion, yet it followeth not, that the chiefe motive of the election ſhould not be reall and for it ſelfe, for fame may be onely *cauſa impulſiva*, and not *cauſa conſtituens*, or *efficiens*. As if there were two horſes, and the one would doe better without the Spurre than the other: but againe, the other with the

Spur would farre exceed the doing of the former, giving him the ſpurre alſo, yet the latter will be judged to be the better horſe, and the former as to ſay, *Tuſh, the life of this horſe is but in the Spurre*, will not ſerve as to a wiſe judgement: for ſince the ordinary Inſtrument of Horſmanſhip is the Spurre, and that it is no matter of impediment, or burden, the horſe is not to be recounted the leſſe of which will not doe well without the Spurre, but rather the other is to be reckoned a delicacie, than a vertue; ſo Glory and Honour are the Spurres to Vertue: and although vertue would languiſh without them, yet ſince they be alwayes at hand to attend vertue, vertue is not to be ſaid the leſſe choſen for it ſelfe, becauſe it needeth the Spur of Fame and Reputation: and therefore that poſition, *Nota ejus rei quod propter opinionem & non propter veritatem eligitur, hæc eſt quòd quis ſi clam putaret fore facturus non eſſe* is reprehended.

4 *Quod rem integram ſervat bonum quod ſine receptis eſt malum Nam ſe recipere non poſſe impotentiæ genus eſt, potentia autem bonum.*

HEreof *Eſop* framed the Fable of the two Frogs that conſulted together in the time of Drowth, (when many plaſhes that they had repaired to, were dry) what was to be done, and the one propounded to goe downe into a deepe Well, becauſe it was like the water would not faile there; but the other anſwered, yea, but if it doe faile, how ſhall we get up againe. And the reaſon is, that humane actions, are ſo uncertaine & ſubject to perils, as that ſeemeth the beſt courſe which hath moſt paſſages out of it. Appertaining to this perſwaſion, the formes are, *you ſhall engage your ſelfe*, on the other ſide, *Tantum quantum voles ſumes ex fortuna*, you ſhall keepe the matter in your owne hand. The reprehenſion of it is, *That proceeding & reſolving in all actions is neceſſary*. For as he ſaith wel, *not to reſolve, is to reſolve*, and ma-

ny times it breeds as many neceſſities, and engageth as farre in ſome other ſort, as to reſolve. So it is but the covetous Mans diſeaſe, tranſlated in power, for the covetous man will enjoy nothing, becauſe he will have his full ſtore and poſſibility to enjoy the more; ſo by this reaſon, a man ſhould execute nothing, becauſe he ſhould be ſtil indifferent, and at liberty to execute any thing. Beſides neceſſity and this ſame *facta eſt alea*, hath many times an advantage, becauſe it awaketh the powers of the mind, and ſtrengtheneth endevour, *Cæteris pares neceſſitate certe ſuperiores iſtis.*

5 *Quod ex pluribus conſtaret diviſibilibus eſt melius majus quam quod ex paucioribus & magis unum: nam omnia per partes conſiderata majora videntur quare & pluralitas partium magnitudinem præ ſe fert, fortius autem operatur pluralitas partium ſi ordo abſit, nam inducit ſimilitudinem infiniti, & impedit comprehenſionem.*

THis Colour ſeemeth palpable, for it is not plurality of parts, without majority

jority of parts, that maketh the totall greater, yet nevertheleſſe, it often carries the minde away, yea, it deceiveth the ſenſe; as it ſeemeth to the eye a ſhorter diſtance of way, if it be all dead and continued, than if it have trees or buildings, or any other markes, whereby the eye may divide it. So when a great monyed man hath divided his Cheſts, and Coynes, and Bags, he ſeemeth to himſelfe richer than he was, and therfore a way to amplifie any thing, is, to breake it, and to make Anatomie of it in ſeverall parts, and to examine it according to ſeverall circumſtances. And this maketh the greater ſhew if it be done without order, for confuſion maketh things muſter more, and beſides what is ſet downe by order and diviſion, doth demonſtrate that nothing is left out or omitted, but all is there, whereas if it be without order, both the mind comprehendeth leſſe that which is ſet downe, and beſides it leaveth a ſuſpicion, as if more might be ſaid than is expreſſed. This Colour deceiveth, if the minde of him that is

to

to be perſwaded, doe of it ſelfe over-conceive or prejudge of the greatneſſe of any thing, for thē the breaking of it will make it ſeem leſſe, becauſe it makes it to appeare more according to the truth, and therefore if a man be in ſickneſſe or paine, the time will ſeeme longer without a Clocke or houre-glaſſe than with it, for the minde doth value every moment, and then the houre doth rather ſum up the moments, than divide the day. So in a dead plain the way ſeemeth the longer, becauſe the Eye hath preconceived it ſhorter than the truth: and the fruſtrating of that maketh it ſeeme longer than the truth. Therefore, if any man have an over-great opinion of any thing, then if another thinke by breaking it into ſeverall conſiderations, he ſhal make it ſeeme greater to him, he will be deceived; and therefore, in ſuch caſes it is not ſafe to divide, but to extol the entire ſtill in generall. Another caſe wherein this Colour deceiveth, is, when the matter broken or divided is not comprehended by the ſenſe, or made at once in reſpect of

the

the diſtracting or ſcattering of it, and being intire, and not divided, is comprehended, as an hundred pounds in heaps of five pounds will ſhew more than in one groſſe heape, ſo as the heaps be all upon one Table to be ſeene at once, otherwiſe not; as Flowers growing ſcattered in divers beds, will ſhew more than if they did grow in one Bed, ſo as all thoſe beds be within a Plot, that they be object to view at once, otherwiſe not; and therefore men, whoſe living lieth together in one Shire, are commonly counted greater landed, than thoſe whoſe livings are diſperſed, though it be more, becauſe of the notice and comprehenſion. A third caſe, wherein this Colour deceiveth, and it is not ſo properly a caſe or reprehenſion, as it is a counter colour, being in effect, as large as the Colour it ſelfe, and that is, *Omnis compoſitio indigentiæ cujuſdam videtur eſſe particeps*, becauſe if one thing would ſerve the turne it were ever beſt, but the defect and imperfections of things that hath brought in that helpe to peece them up as it is ſaid,

Martha,

Martha, Martha, attendis ad plurima, unum sufficit. So likewise hereupon *Æsop* framed the fable of the Fox and the Cat, whereas the Fox bragged what a number of shifts and devices he had to get from the Hounds, and the Cat said he had but one, which was to climbe a tree, which in proofe was better worth than all the rest, whereof the proverbe grew: *Multa novit Vulpes, sed felis unum magnum.* And in the morrall of this fable, it comes likewise to passe, That a good sure friend is a better helpe at a pinch, than all the stratagems and policies of a mans owne wit. So it falleth out to be a common errour in negociating, wheras men have many reasons to induce or perswade, they strive commonly to utter and use them all at once, which weakneth them. For it argueth as was said, a needines in every of the reasons by it selfe, as if one did not trust to any of thē but fled from one to another, helping himselfe onely with that. *Et quæ non prosunt, singula multa juvant.* Indeed in a set speech in an assembly, it is expected a man

should

ſhould uſe all his reaſons in the caſe he handleth, but in private perſwaſiõs it is alwayes a great error. A fourth caſe wherin this Colour may be reprehended, is in reſpect of that ſame *Vis unita fortior*, according to the tale of the French King, that when the Emperours Ambaſſador had recited his Maſters ſtile at large, which conſiſteth of many countries and dominions: the French King willed his Chancellor, or other Miniſter, to repeat over *France* as many times as the other had recited the ſeverall Dominions, intending it was equivalent with them all, & more compacted and united. There is alſo appertaining to this colour another point, why breaking of a thing doth helpe it, not by way of adding a ſhew of magnitude un o it, but a note of excellency and rarity: whereof the formes are, *Where ſhall you finde ſuch a concurrence? Great, but not cõpleat*, for it ſeemes a leſſe worke of Nature or Fortune, to make any thing in his kinde greater than ordinarie, than to make a ſtrange compoſition. Yet if it be narrowly conſidered, this

this Colour will be reprehended or encountered by imputing to all excellencies in compoſitions a kinde of poverty, or at leaſt a caſualty or jeopardie, for from that which is excellent in greatnes, ſomewhat may be taken, or there may be a decay, and yet ſufficiently left, but from that which hath his price in compoſition if you take away any thing, or any part doe faile, all is diſgrace.

6 *Cujus privatio bona, malum, cujus privatio mala, bonum.*

THe formes to make it conceived, that that was evill which is changed for the better, are; *He that is in Hell thinkes there is no other Heaven. Statis quercus, Acorns were good till Bread was found, &c.* And of the other ſide, the formes to make it conceived, that that was good which was changed for the worſe, are; *Bona magis carendo quàm fruendo ſentimus bona à tergo formoſiſſima: Good things never appeare in their full beauty, till they turne their backe, and be going away, &c.* The repre-

reprehenſion of this Colour is, that the good or evill which is removed may be eſteemed good or evill comparatively, and not poſitively or ſimply. So that if the privation be good, it followes not the former condition was evil, but leſſe good; for the flower or bloſſome, is a poſitive good, although the remove of it to give place to the fruit, be a comparative good. So in the tale of *Æſop*, when the old fainting man in the heat of the day caſt downe his burden, and called for death, & when Death came to know his will with him, ſaid, it was for nothing, but to helpe him up with his burden againe: It doth not follow, that becauſe death which was the privation of the burden, was ill, therefore the burden was good. And in this part the ordinary forme of *Malum neceſſarium*, aptly reprehendeth this Colour: for *Privatio mali neceſſarii eſt mala*, and yet that doth not convert the Nature of the neceſſary evill, but it is evill.

Againe, it commeth ſometimes to paſſe that there is an equalitie in the change of pri-

privation; and as it were a *Dilemma boni*, or a *Dilemma mali*, so that the corruption of the one good, is a generation of the other. *Sortis pater æquus utrique est*, and contrary, the remedy of the one evill, is the occasion and commencement of another, as in *Scilla* and *Charibdis*.

7 *Quod bono vicinum bonum, quod à bono remotum, malum.*

SUch is the nature of things, that things contrary & distant in Nature and quality, and also severed and disjoyned in place, and things like and consenting in quality are placed, and as it were quartered together, for partly in regard of the Nature, to spread, multiply, & infect in similitude; and partly, in regard of Nature, to breake, expell, and alter that which is disagreeable and contrary, most things do either associate, & draw neere to thẽselves the like, or at least assimilate to themselves that which approacheth neere them, and doe also drive away, chase, & exterminate their contraries. And that is the reason cõmonly

monly yeelded why the middle Region of the aire should be coldest, because the Sun and Stars are either hot by direct beames, or by reflection. The direct beames heat the upper Region, the reflected beames from the Earth & Seas, heat the lower Region. That which is in the middest, being furthest distant in place from these two Regions of heat, are most distant in nature that is coldest, which is that they terme cold or hot, *Per antiperistasin*, that is, environing by contraries, which was pleasantly taken hold of by him that said, that an honest man in these daies, must needs be more honest than in ages heretofore, *Propter antiperistasin*, because the shutting of him in the middest of contraries must needs make the honester stronger and more compact in it selfe. The reprehension of this colour is, first many things of Amplitude in their kinde doe as it were ingrosse to themselves all, and leave that which is next them most destitute, as the Shoots or Underwood that grow neare a great and spread Tree,

is the moſt pyned and ſhrubby wood of the field, becauſe the great tree doth deprive & deceive them of the ſap and nouriſhment, ſo he ſaith well, *Divitis ſervi maximè ſervi*: and the cõpariſon was pleaſant of him, that compared Courtiers attendant in the Courts of Princes, without great place or office, to faſting daies, which were next the Holy daies, but otherwiſe were the leaneſt daies in all the weeke.

Another reprehenſion is, that things of greatneſſe and predominancy, though they do not extenuate the things adjoyning in ſubſtances, yet they drowne them and obſcure them in ſhew & appearance, and therefore the Aſtronomers ſay, that whereas in all other Planets conjunction is the perfecteſt amity: the Sunne contrariwiſe is good by aſpect, but evill by conjunction.

A third reprehenſion is, becauſe evill approacheth to good, ſomtimes for concealement, ſometimes for protection: and good to evill, for converſion & reformation. So Hypocriſie draweth neere to Religion

gion for covert and hiding it ſelfe: *Sæpe latet vitium proximitate boni*; and Sanctuary men which were cõmonly inordinate men, & malefactors, were wont to be neereſt to Prieſts and Prelates, and holy men; for the Majeſty of good things is ſuch, as the confines of them are reverend. On the other ſide, our Saviour charged with neereneſſe of Publicans and Rioters, ſaid: *The Phyſician approacheth the ſicke, rather than whole.*

8 *Quodquis culpa ſua contraxit, majus malum: quod ab externis imponatur, minus malum.*

THe reaſon is, becauſe the ſting and remorſe of the minde accuſing it ſelfe, doubleth all adverſity: Contrariwiſe, the conſidering and recording inwardly, that a man is cleere & free from fault, and juſt imputation, doth attemper outward calamities. For if the will be in the ſenſe, & in the Conſcience both, there is a gemination of it; but if evill be in the one, and comfort in the other, it is a kind of compenſation: ſo the Poets in Tragedies

doe make the most passionate lamentations, and those that forerun finall despaire, to be accusing, questioning, and torturing of a mans life.

Seque unam clamat causamq: caputq; malorum. And contrariwise, the extremities of worthy Persons have been annihilated in the consideration of their own good deserving. Besides, when the evill commeth from without, there is left a kinde of evaporation of griefe, if it come by humane injury, either by indignation and meditating of revenge from our selves, or by expecting of fore-conceiving, that *Nemesis* and retribution will take hold of the Authors of our hurt, or if it be by fortune or accident, yet there is left a kinde of expostulation against the divine powers. *Atque Deos atque astra vocat crudelia mater.*

But where the evill is derived from a mans owne fault, there all strikes deadly inwards and suffocateth. The reprehension of this colour is, first in respect of hope, for reformation of our fault is in *Nostra potestate*, but amendment of our fortune simply

is not. Therefore *Demosthenes* in many of his Orations saith thus to the people of *Athens*; *That which having regard to the time past is the worse point and circumstance of all the rest: that as to the time to come is the best: What is that? Even this, that by your sloth, irresolution, and misgovernment, your affaires are growne to this declination, and decay. For had you used and ordered your meanes and forces to the best, and done your parts every way to the full, and notwithstanding your matters should have gone backeward in this matter as they doe, there had beene no hope left of recovery or reputation, but since it hath beene onely by our owne errors, &c.* So *Epictetus* in his degrees saith, *The worst state of man is to excuse externe things better than that to accuse any mans selfe, and best of all to accuse neither.*

Another reprehension of this colour, is in respect of the well bearing of evils, wherwith a man can charge no body but himselfe, which maketh them the lesse.

Leve fit quod bene fertur onus.

And therefore many natures, that are

either extremely proud, and will take no fault to themſelves, or elſe very true, and cleaving to themſelves (when they ſee the blame of any things that fals out ill, muſt light upon themſelves) have no other ſhift but to beare it out well, and to make the leaſt of it; for as we ſee when ſometimes a fault is committed, & before it be known who is to blame, much adoe is made of it, but after, if it appeare to be done by a Sonne, or by a Wife, or by a neere friend, then it is light made of: So much more when a man muſt take it upon himſelfe. And therefore it is commonly ſeene, that Women that marry Husbands of their owne chuſing againſt their Friends conſents, if they be never ſo ill uſed, yet you ſhall ſeldome ſee them complaine, but ſet a good face on it.

9 *Quod opera & virtute noſtra partum eſt, majus bonum; quod ab alieno beneficio vel ab indulgentia fortunę delatum eſt, minus bonum.*

THe reaſons are firſt the future hope, becauſe in the favour of others, or the

the good winds of Fortune, we have no ſtate or certainty, in our endeavours or abilities we have. So as when they have purchaſed us one good fortune, we have them as ready and better edged and environed to procure another.

The formes be, *You have won this by play, you have not onely the Water; but you have the receit, you can make it againe if it be loſt, &c.*

Next, becauſe theſe properties which we enjoy by the benefit of others, carry with them an obligation, which ſeemeth a kind of burthen, whereas the other which derive from our ſelves are like the freeſt Parents, *Abſque aliquo inde pendendo*, and if they proceed from fortune or Providence yet they ſeeme to touch us ſecretly with the reverence of the divine powers, whoſe favours we taſte, and therefore worke a kinde of Religious feare and reſtraint, whereas in the other kinde, that comes to paſſe, which the Prophet ſpeaketh; *Lætantur, exultant, immolant plagis ſuis, & ſacrificant reti ſuo.*

Thirdly, becauſe that which commeth

unto us without our own vertue, yeeldeth not that commendation and reputation, for actions of great felicity may draw wonder, but praise lesse; as *Cicero* said to *Cæsar*, *Quæ miremur, habemus, quæ laudemus, expectamus.*

Fourthly, because the purchases, or our owne industry, are joyned commonly with labor and strife, which gives an edge and appetite, & makes the fruition of our desires more pleasãt. *Suavis cibus à venatu.*

On the other side, there be foure counter Colours to this Colour rather than reprehensiõs, because they be as large as the colour it selfe, first because felicity seemeth to be a character of the favour and love of the divine powers, & accordingly workes both confidence in our selves, and respect & authority from others. And this felicity extendeth to many casuall things, whereunto the care or vertue of man cãnot extend, and therefore seemeth to be at large good, as when *Cæsar* said to the Sayler; *Cæsarem portas & fortunam ejus*, if he had said *Et virtutem ejus*, it had bin small comfort against

againſt a Tempeſt, otherwiſe than if it might ſeem upon merit to induce fortune.

Next, whatſoever is done by vertue and induſtry, ſeemes to be done by a kinde of habit and art, and thereupon open to be imitated and followed, wheras felicity is imitable: ſo we generally ſee, that things of Nature ſeeme more excellent than things of art, becauſe they be imitable: for, *Quod imitabile eſt, potentia quadam vulgatum eſt.*

Thirdly, Felicity commendeth thoſe things which commeth without our own labour; for they ſeeme gifts, and the other ſeemes penny-worths: whereupon *Plutarch* ſaith élegãtly of the acts of *Timeleon*, who was ſo fortunate, compared with the acts of *Ageſilaus* and *Epaminondus*, *That they were like Homers verſes, they ran ſo eaſily and ſo well.* And therfore it is the word we give unto Poeſie, terming it a happy vein, becauſe facility ſerveth ever to come from happineſſe.

Fourthly, this ſame *præter ſpem, vel præter expectatum*, doth increaſe the price and pleaſure

pleasure of many things, and this cannot be incident to those things, that proceed from our owne care and compasse.

10 *Gradus privationis major videtur quàm gradus diminutionis; & rursus gradus inceptionis major videtur, quàm gradus incrementi.*

IT is a position in the Mathematiques, that there is no proportion betweene somewhat and nothing, therefore the degree of nullity and quoddity or act, seemeth larger than the degrees of increase and decrease, as to a monoculous it is more to lose one eye, thã to a man that hath two eyes. So if one have lost divers children, it is more griefe to him to lose the last, than all the rest: because he is *spes gregis*. And therefore *Sibilla* when shee brought her three Bookes, and had burned two, did double the whole price of both the other, because the burning of that had been *gradus privationis*, and not *diminutionis*. This color is reprehended first in those things, the use and service wherof, resteth in sufficiency, competency, or determinate quantity:

tity: as if a man be to pay one hundred pounds upon penalty, it is more to him to want 12. pence, than after that 12. pence ſuppoſed to be wanting, to want ten ſhillings more; ſo the decay of a mans eſtate ſeemes to be moſt touched in the degree, when he firſt growes behind, more than afterwards when he proves nothing worth And hereof the common formes are, *Sera in fundo parſimonia*, and as good never a whit, as never the better, &c. It is reprehended alſo in reſpect of that Nation, *Corruptio unius generatio alterius*: ſo that *gradus privationis* is many times leſſe matter, becauſe it gives the cauſe & motive to ſome new courſe. As when *Demoſthenes* reprehended the people, for hearkning to the conditions offered by King *Philip*, being not honourable nor equall, he ſaith they were but elements of their ſloth & weakneſſe, which if they were taken away, neceſſity would teach them ſtronger reſolutions. So Doctor *Hector* was wont to ſay to the *Dames* of *London*, when they complained they were they could not tell how, but

but yet they could not endure to take any Medicine, he would tell them, their way was only to be ſicke, for then they would be glad to take any medicine.

Thirdly, this colour may be reprehended, in reſpect that the degree of decreaſe is more ſenſitive, than the degree of privation, for the mind of men *gratus diminutionis* may worke a wavering between hope and feare, and keep the mind in ſuſpence, from ſetling and accommodating in patience and reſolution; hereof the common formes are, *Better eye out, than alwaies aske*, make or marre, &c.

For the ſecond branch of this colour, it depends upon the ſame general reaſon: hence grew the common place of extolling the beginning of every thing. *Dimidium facti qui bene cæpit habet.* This made the Aſtrologers ſo idle as to judge of a mans nature and deſtiny, by the conſtellation of the moment of his Nativity, or cõception. This Colour is reprehended, becauſe many inceptions are but as *Epicures* termeth them, *Tentamenta*, that is, imperfect

fect Offers and Aſſaies, which vaniſh and come to no ſubſtãce without any iteration; ſo as in ſuch caſes the ſecond degree ſeemes the worthieſt, as the body-horſe in the Cart, that draweth more than the fore-horſe, hereof the common formes are, *The ſecond blow makes the fray, the ſecond word makes the bargaine; Alter principium dedit, alter modum abſtulit, &c.* Another reprehenſion of this color is in reſpect of defatigation, which makes perſeverance of greater dignity than inception, for chance or inſtinct of nature may cauſe inception, but ſetled affection, or judgement, maketh the continuance.

Thirdly, this colour is reprehended in ſuch things, which have a naturall courſe and inclination, contrary to an inception. So that the inception is continually evacuated & gets no ſtart, but there behoveth *perpetua inceptio*, as in the common forme, *Non progredi, eſt regredi, qui non proficit, deficit*, running againſt a hill: rowing againſt the ſtreame, &c. For if it be with the ſtreame, or with the hill, then the degree

degree of inception is more than all the rest.

Fourthly, this colour is to be understood of *gradus inceptionis à potentia, ad actum comparatus, non gradus ab actu ad incrementum.* For otherwise, *Major videtur gradus ab impotentia, ad potentiam; quam à potentia ad actum.*

FINIS.